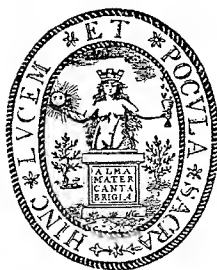


# AN INTRODUCTION TO MODERN LITERARY ARABIC

BY

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## PREFACE

The purpose of this little work is to explain to the student, in as concise a manner as possible, the grammatical structure of the modern Arabic literary language as it is found to-day in newspapers, magazines, books, the radio and public speaking. In it I have endeavoured to restrict the material to the bare minimum which may serve as a stepping-stone to a deeper study of Arabic. I am far from claiming that it contains everything that a scholar should know but certainly he should know everything it contains. As the fundamental grammar of written Arabic has hardly changed at all during the last thirteen centuries this book may well serve as an introduction to the classical language also. Having once mastered its contents the student should have a sound grasp of Arabic grammar and can then direct his studies towards modern literature or classical according to his needs and inclinations.

As regards the method he should follow, it is, of course, better if he can find an Arab or scholar of Arabic to direct him; but, failing this, I suggest that he adopt the following plan. Firstly, the Introduction on the writing of Arabic should be thoroughly assimilated before the actual lessons are tackled. Then each lesson should be worked through carefully and the student should not proceed from one lesson to the following before he is quite convinced that he has mastered the material in the first one. Although a full transcription has been given of all Arabic words and sentences in the first ten lessons this is a help which should be dispensed with as early as possible. The student should obtain from the outset two alphabetically indexed note books, one of which can be easily adapted for Arabic, and enter into these each new word he comes across. In another note book he should write out the paradigms of the verbs which are scattered throughout the book. These three note books should be his constant companions and referred to whenever he has a free moment. His exercises he must make for himself using the material he has worked with. All exercises and examples should be rewritten *without* the vowel marks so that the student becomes accustomed to reading Arabic without the vowels as it generally appears in print or in manuscript. If the above-mentioned plan of study is followed the student should acquire a sound knowledge of Arabic grammar in about six months.

But that is only the beginning! Arabic is an extremely rich language and requires years of study to master. However, if this book is worked

through conscientiously the student should have, as it were, the foundation and steel framework of his house which he can then proceed to build brick by brick with the aid of a dictionary and intercourse with Arabic speakers. For a thorough study of Arabic, Wright's *Grammar of the Arabic Language* (2 vols., Cambridge University Press, reprinted 1955) is indispensable. When later on some ease in reading has been acquired, the radio is an aid by which the ear may be attuned to the sound of the language and it goes without saying that a stay in an Arabic-speaking country would be of inestimable value.

If the student of my little work one day becomes a master of Arabic it will have been through his own efforts and all I shall be able to claim is that I put him on the right road towards his goal.

This work has been published with the aid of a grant from the Publications Committee of the School of Oriental and African Studies, University of London, whom I wish to thank for their help and generosity.

D. COWAN

14 February 1956

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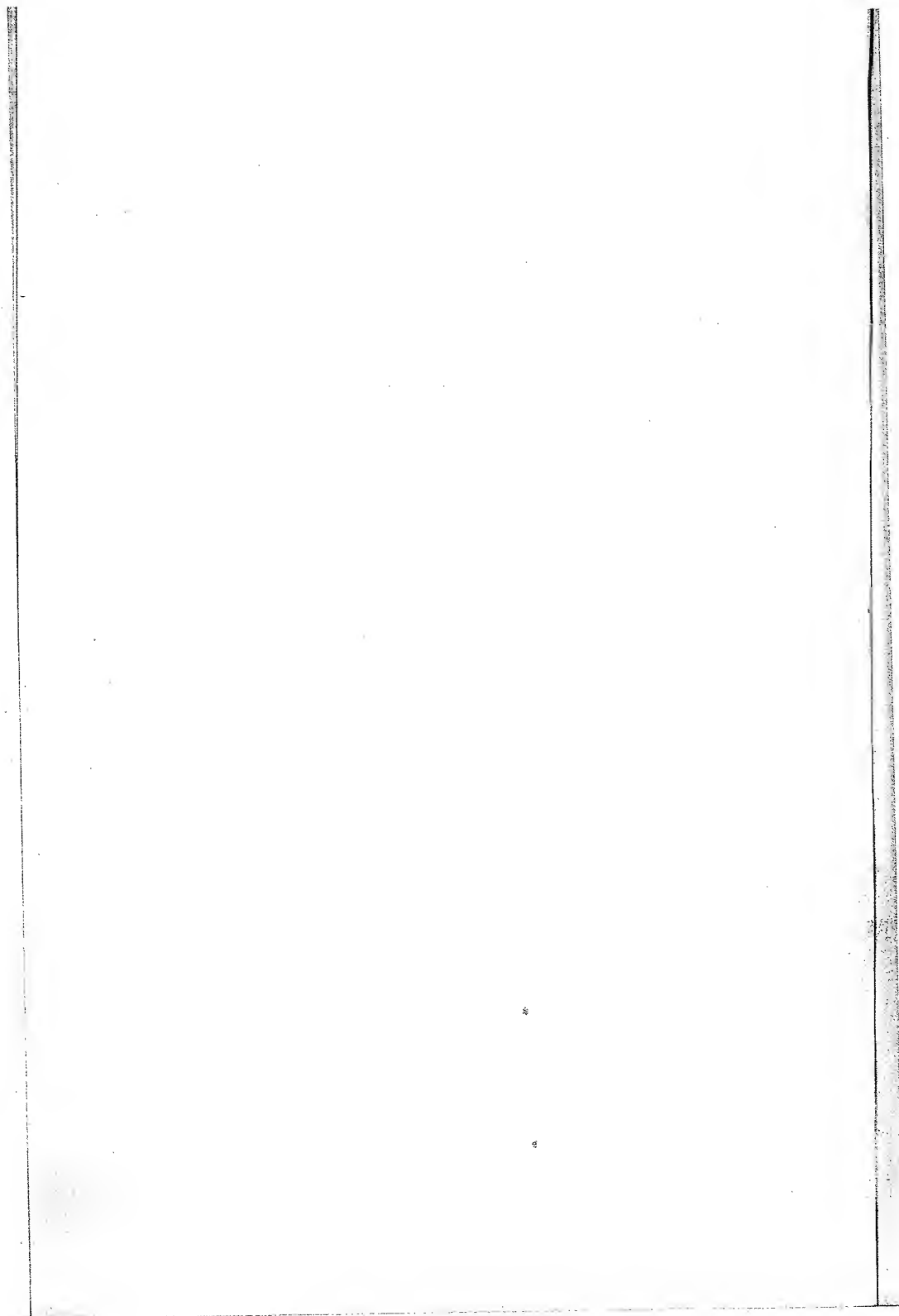
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وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

## INTRODUCTION

### 1. The Arabic Alphabet

The Arabic alphabet consists of 29 letters, all of which, with the exception of the first, are consonants. They are written from right to left. Most of these letters vary slightly according to whether they (i) stand alone, (ii) are joined to the preceding letter only, (iii) are joined to the preceding and following letters, (iv) are joined to the following letter only. There are no capital letters.

The following table shows the different forms of the letters of the alphabet:

Arabic name	standing alone	joined to:			trans-literation
		preceding letter	preceding and following letters	following letter only	
1. أَلِفْ <i>'alif</i>	ا	ا.....	—	—	see note 1
2. بَاءٌ <i>Bā'</i>	ب	ب.....	ب.....	ب.....	<i>b</i>
3. تَاءٌ <i>Tā'</i>	ت	ت.....	ت.....	ت.....	<i>t</i>
4. ثَاءٌ <i>Thā'</i>	ث	ث.....	ث.....	ث.....	<i>th</i>
5. جِيمٌ <i>Jim</i>	ج	ج.....	ج.....	ج.....	<i>j</i>
6. هَاءٌ <i>Hā'</i>	ح	ح.....	ح.....	ح.....	<i>h</i>
7. خَاءٌ <i>Khā'</i>	خ	خ.....	خ.....	خ.....	<i>kh</i>
8. دَالٌ <i>Dāl</i>	د	د.....	—	—	<i>d</i>
9. ذَالٌ <i>Dhāl</i>	ذ	ذ.....	—	—	<i>dh</i>
10. رَاءٌ <i>Rā'</i>	ر	ر.....	—	—	<i>r</i>
11. زَايٌ <i>Zāy</i>	ز	ز.....	—	—	<i>z</i>
12. سَيْنٌ <i>Sīn</i>	س	س.....	س.....	س.....	<i>s</i>
13. شَيْنٌ <i>Shīn</i>	ش	ش.....	ش.....	ش.....	<i>sh</i>

Arabic name	standing alone	joined to:			trans-literation
		preceding letter	preceding and following letters	following letter only	
14. <sup>سَادٌ</sup> <i>Ṣād</i>	ص	ص	ص	ص	s
15. <sup>دَادٌ</sup> <i>Dād</i>	ض	ض	ض	ض	d
16. <sup>طَاءٌ</sup> <i>Ṭā'</i>	ط	ط	ط	ط	t
17. <sup>زَاةٌ</sup> <i>Zā'</i>	ظ	ظ	ظ	ظ	z
18. <sup>عَيْنٌ</sup> <i>ayn</i>	ع	ع	ع	ع	ع
19. <sup>غَيْنٌ</sup> <i>Ghayn</i>	غ	غ	غ	غ	gh
20. <sup>فَاءٌ</sup> <i>Fā'</i>	ف	ف	ف	ف	f
21. <sup>قَافٌ</sup> <i>Qāf</i>	ق	ق	ق	ق	q
22. <sup>كَافٌ</sup> <i>Kāf</i>	ك	ك	ك	ك	k
23. <sup>لَامٌ</sup> <i>Lām</i>	ل	ل	ل	ل	l
24. <sup>مِيمٌ</sup> <i>Mīm</i>	م	م	م	م	m
25. <sup>نُونٌ</sup> <i>Nūn</i>	ن	ن	ن	ن	n
26. <sup>هَاءٌ</sup> <i>Hā'</i>	ه	ه	ه	ه	h
27. <sup>وَاوٌ</sup> <i>Wāw</i>	و	و	—	—	w
28. <sup>يَاءٌ</sup> <i>Yā'</i>	ي ي	ي ي	ي	ي	y
29. <sup>هَمْزَةٌ</sup> <i>Hamza</i>	ء	—	—	—	ʿ

As a simplification it can be said that most letters are joined to a preceding one simply by a small connecting stroke. In conjunction with a following letter those which can be joined (see note 3) merely lose their tails if they have such. In this case those letters which are provided with dots move these above, or below, the main part of the letter which remains. The letters to be especially noted and mastered are ع, غ, ك, ه, and ي. Where two alternatives are given the one on the right hand side is the usual one in modern printing and that on the left the form for manuscript. ل followed by ا is written لا not U.

Note 1. <sup>اَ</sup>الف 'alif has two uses. Firstly it indicates a long *ā* (see § 3) and secondly it acts as the bearer of <sup>هَمْزَة</sup>Hamza (see § 6).

Note 2. When the letter *hā'* (ه) denotes the feminine ending of nouns and adjectives it is written with two dots above (ة) and pronounced 't'. This is known as <sup>مَرْبُوطَة</sup>تاء *Tā' Marbūṭa* (tied t) for, when linked with a following genitive, it must *always* be pronounced 't'. *Tā' Marbūṭa* and its following vowel (case ending) are not pronounced at the end of a sentence or complete clause. In modern spoken Arabic it only has the 't' value when it is immediately followed by a noun or pronoun in the genitive.

Note 3. The six letters ا, د, ذ, ز, ر, and و cannot be joined to the following letters.

Note 4. The letters ن and ل, ظ, ط, ض, ص, ش, س, ز, ر, ذ, د, ث, ت are known as 'sun letters' <sup>حُرُوفُ شَمْسِيَّة</sup>حُرُوفُ *hurūf shamsīya* and assimilate the 'l' of the definite article <sup>اَلْ</sup>ال (*al*) as will be shown in Lesson I.

The letters و and ى are called 'weak letters' <sup>حُرُوفُ اَلْعِلَّة</sup>حُرُوفُ *hurūf-al-illa* for they occasionally become l or disappear altogether when they are radical consonants.

## 2. Pronunciation of the Consonants

The following letters are pronounced more or less as in English:

ب = *b*, ت = *t*, ث = *th* as in 'think', ج = *j* (in Lower Egypt as *g* in 'get'), د = *d*, ذ = *dh* as *th* in 'that', ر = *r* (strongly rolled), ز = *z*, س = *s* as in 'so', ش = *sh*, ف = *f*, ك = *k*, ل = *l*, م = *m*, ن = *n*, ه = *h*, و = *w*, ي = *y* as in 'yet'. (N.B. In Egypt ي = *y* is generally written without the two dots as it was in classical times.)

A special word has to be said about the following consonants:

ح is an emphatic 'h' pronounced with a strong and sustained expulsion of the breath.

خ is like 'ch' in the Scots 'Loch' or the German 'Ach' but with a more rasping, guttural sound.

ص is an emphatic 's' pronounced with the teeth slightly apart, pressing the tip of the tongue against the lower teeth and raising the tongue to press also against the upper teeth and palate.

ض is an emphatic 'd', or in certain countries (e.g. Iraq) 'th' as in 'that',

pronounced with the tongue pressing hard against the edge of the upper teeth with the tip protruding. The tongue and upper teeth part company rather violently to allow a following vowel sound to come through or another consonant to be articulated.

ط is an emphatic 't' pronounced with tongue and teeth in the same position as for ض.

ظ is an emphatic 'z' pronounced with tongue and teeth in the same position as for ض. It is often confused with ض.

ع is a guttural stop pronounced with constriction of the larynx. Orientalists are accustomed to transliterate this letter by an inverted comma but as this may encourage the student to neglect it it has been retained here in the transliteration.

غ is exactly the sound one makes while gargling.

ق is a guttural 'k' pronounced from the back of the throat. Colloquially, with the exception of Lower Egypt and some parts of Syria and Palestine where it generally becomes a glottal stop, it is almost universally pronounced as 'g' in 'go'.

ء (Hamza) is the glottal stop (see § 6).

These consonants which are very difficult for English-speaking people to pronounce should preferably be learnt from Arabs.

### 3. Vowels

In Arabic there are three vowel marks which are written directly above or below the consonants they follow.

These are: — = a (as in the English 'pat'), — = u (as in 'put') and — = i (as in 'pit'); e.g. بَ ba, بُ bu, بِ bi. These three vowels are *short* but may be lengthened by a following unmarked ا, و and ي, e.g. بَا bā, بُو bū, بِي bī.

In certain common words a long ā is expressed by a small 'alif written above the consonant, e.g. ذَالِكَ dhālika, that, اللَّهُ Allāhu, God, لَكِنْ lakin, but, etc.

In Arabic phonetics the sound groups 'awu' and 'ayu', which only occur at the end of a word, are contracted to 'ā' and in the latter case written ى..., e.g. تَقْوَى taqwā, piety. Note that the ى is vowelless and does not have the two dots. As the accent is never on the last syllable of the written word this 'ā' tends to be pronounced short and *must* be pronounced short before هَمْزَةُ الْوَصْلِ hamzat-al-waṣl (see § 6), hence its Arabic name أَلِفٌ مَقْصُورَةٌ 'alif maqṣūra or shortened 'alif.

The sign that a consonant is *not followed* by a vowel is ْ, e.g. بَبِ *bib*.

This sign is called سُكُونٌ *sukūn* or 'resting'.

With this sign and the weak consonants و and ي we can thus make two diphthongs composed of a *short 'a'* followed by a vowelless و or ي which in pronunciation *must be given full consonantal value*, e.g. بَوَ *baw* and بَيَ *bay*. Thus 'aw' and 'ay' are almost identical with 'ough' in 'bough' and 'igh' in 'bight'.

The vowel marks and other orthographic signs explained in this introduction (with the exception of مَدَّةٌ *madda* (§7) and هَمْزَةُ الْقَطْعِ *hamzat-al-qat'* (§6)) are generally omitted in manuscript and in printed books from which it will be seen that Arabic writing is a form of shorthand. They are always written in editions of the *Qur'ān*, generally in older collections of poetry, in school books and in cases of difficulty or obscurity in well-edited books. They do not represent all the vowels in Arabic phonetics but change more or less according to their proximity to different consonants.

In this work I have not attempted to give more than a transliteration of the Arabic in the first few lessons and have not tried to give exact phonetic equivalents of the vowel values. But if the proper vowel lengths are borne in mind and if the consonants are properly pronounced which the student should endeavour to do right from the beginning of his studies the consonants will force the true pronunciation of the vowels.

#### 4. Doubled Consonants

If two identical consonants come together and are not separated by a vowel only one is written with the mark ّ above it. This mark is called شَدَّةٌ *shadda* or 'strengthening'. Thus we have عَلَّمَ *allama* (for عَلَّم), he taught. It is *important* for the student to pronounce such doubling of a consonant clearly as the meaning might otherwise be quite different.

Vowelless dental consonants are generally assimilated to a following ت *t*, the first being written without any sign and the second receiving 'shadda', e.g. قَدْتُ *qudtu* for قَدْتُ *qudtu*, I led. The latter is not considered incorrect but in any case the correct pronunciation of the consonants would bring about this assimilation.

A vowelless ن *n* assimilates to a following ل *l* either in pronunciation

or actually in writing as in the conjunctions <sup>أَلَا</sup> 'allā for <sup>أَنَّ</sup> 'an lā (that not) and <sup>إِلَّا</sup> 'illā for <sup>إِنْ</sup> 'in lā (if not, otherwise).

See Lesson I for the assimilation of the 'l' of the definite article to the 'sun letters'.

### 5. 'Tanwīn' or Nūnation

When the three vowel marks are written double at the end of a word, e.g. <sup>ـَـ</sup>, <sup>ـِـ</sup> and <sup>ـِـ</sup> they represent the three case endings, nominative, accusative and genitive, of a fully declined, *indefinite* noun or adjective (see Lesson V). The second vowel is pronounced 'n'! Thus we have <sup>كَلْبٌ</sup> kalbun, a dog (nom.), <sup>كَلْبًا</sup> kalban, a dog (acc.) and <sup>كَلْبٍ</sup> kalbin, a dog (gen.). This process of doubling the final vowel is called <sup>تَنْوِينٌ</sup> tanwīn or, by orientalist, nūnation, or 'n'ing', from the Arabic name for the letter *n*. Note that the accusative ending <sup>ـًا</sup> is also followed by an 'alif, exceptions to this rule being the endings <sup>ـَـ</sup> and <sup>ـِـ</sup> ('alif maqṣūra) contracted from 'ayan'), and after <sup>هَمْزَةُ الْقَطْعِ</sup> hamzat-al-qat' preceded by a long ā, e.g. <sup>كَلْبَةً</sup> kalbatan, a bitch (acc.), <sup>هُدًى</sup> hudan, guidance (all three cases), <sup>جَزَاءً</sup> jazā'an, a recompense (acc.). At the end of a sentence or complete clause <sup>ـًا</sup> may be pronounced as a long ā and the other case endings not pronounced at all.

### 6. Hamza

There are two kinds of hamza, <sup>هَمْزَةُ الْقَطْعِ</sup> hamzat-al-qat' 'the cutting hamza' and <sup>هَمْزَةُ الْوَصْلِ</sup> hamzat-al-waṣl 'the joining hamza'.

The first of these is a pure glottal stop with full consonantal value and in well-edited books and periodicals is generally written. At the beginning of a word it is always written on 'alif, e.g. <sup>أَكَلَ</sup> 'akala, he ate, <sup>أُكِلَ</sup> 'ukila, it was eaten, <sup>إِنْسَانٌ</sup> 'insānun, a human being. In the middle or at the end of a word it is written on <sup>ا</sup>, <sup>و</sup> or <sup>ي</sup> (without the dots) or standing alone on the line of writing as determined by the vowels coming before and after, e.g. <sup>سَأَلَ</sup> sa'ala, he asked, <sup>سُئِلَ</sup> su'ila, he was asked, <sup>قَرَأَ</sup> qara'a, he read, <sup>قُرِئَ</sup> quri'a, it was read, <sup>بُوسَ</sup> ba'usa, he was wretched, <sup>جُرُوْ</sup> jaru'a, he was bold, <sup>جُزْءٌ</sup> iuz'un, a part.



Through reading the student will acquire a feeling about the proper bearer for *hamzat-al-qatʿ* ع. If a systematic tabulation of the ways of writing it is preferred, I refer him to Wright's *Arabic Grammar*, vol. I, pp. 16-18.

*Hamzat-al-waṣl* always occurs at the beginning of a word and its vowel is written above or below 'alif. If any word precedes it *hamzat-al-waṣl* and its vowel *must be elided*. It is not actually written although we sometimes find it written as ٱ. Modern opinion, however, does not approve of this use of ٱ which is reserved for *hamzat-al-qatʿ* ع. The sign of the elision is ٱ which I transliterate by ٱ.

The *hamza* is *hamzat-al-waṣl* in the following cases:

(i) In the definite article أَلْ *al*, e.g. أَلْبَيْتُ *al-baytu*, the house, but بَابُ أَلْبَيْتِ *bābu ٱ-l-bayti*, the door of the house.

(ii) In the relative pronouns الَّذِي *alladhī*, who, which, etc. (see Lesson X, § 39).

(iii) In the imperative of the 1st form of the verb (see Lesson XIV), e.g. اذْهَبْ *idhhab* go, but قُلْتُ اذْهَبْ *qultu ٱdhhab*, I said: go!

(iv) In the perfect, imperative and verbal noun of the VII, VIII, IX and X forms of the verb (see Lessons XXI and XXII), e.g. انْطَلَقَ *inṭalaqa*, he went off, but وَانْطَلَقَ *wa ٱnṭalaqa*, and he went off.

(v) In the following common words:

ابْنٌ <i>ibnun</i> , a son.	ابْنَةٌ <i>ibnatun</i> , a daughter.
إِمْرُؤٌ <i>imru'un</i> , a man.	إِمْرَأَةٌ <i>imra'atun</i> , a woman.
إِثْنَانِ <i>ithnāni</i> , two (masc.).	إِثْنَتَانِ <i>ithnatāni</i> , two (fem.).
إِسْمٌ <i>ismun</i> , a name.	

Long vowels followed by *hamzat-al-waṣl* *must be pronounced short*, although they may remain written long, since it is a general rule in Arabic that two vowelless consonants or a long vowel and a vowelless consonant cannot come together, e.g. أَبُو الْوَلَدِ *'abu ٱl-waladi*, not *'abū ٱl-waladi*, the boy's father, فِي الْبَيْتِ *fī ٱl-bayti*, not *fīr ٱl-bayti*, in the house.

If the word preceding *hamzat-al-waṣl* ends with a vowelless consonant a vowel must be inserted to facilitate the liaison. In most cases this is 'i',

e.g. *قَدْ ذَهَبَ qad dhahaba*, he has gone, but *قَدْ أَنْطَلَقَ qad inṭalaqa*, he has gone off.

The preposition *مِنْ min*, from, takes 'a' before the definite article becoming *مِنا mina*.

The personal pronouns *هُمْ hum*, they, *أَنْتُمْ 'antum*, you, *كُمْ kum*, you (acc. and gen.) and the 2nd pers. masc. plural ending of the perfect *تُمْ tum*, become, *هُمْ humu*, *أَنْتُمْ 'antum*, *كُمْ kumu* and *تُمْ tumu* when followed by *hamzat-al-waṣl*, e.g. *هُمْ الْمُلُوكُ humu-l-mulūku*, they (are) the kings.

N.B. *بِسْمِ اللَّهِ Bismi'llāhi*, In the name of God, where the 'alif of *إِسْمِ ismun*, a name, is elided as well as *hamzat-al-waṣl*.

### 7. Madda

When *hamzat-al-qatʿ* written on 'alif is followed by a long *ā* the second 'alif is written horizontally over the first and the *hamza* and vowel mark omitted, e.g. *أَكَلُ 'ākilun*, eating, *الْقُرْآنُ al-qur'ānu*, the Qur'ān. So the group *Ā = 'ā*. This sign is called *مَدَّة madda* or 'lengthening'. As a general rule when the form of the word demands that two 'alifs come together they are written *Ā*, no matter which of them is the bearer of *hamzat-al-qatʿ*, e.g. *أَلَفَ 'ālaḥ* is written for both *أَلَفَ 'ālaḥ*, he frequented s.o. and *أَلَفَ 'a'laḥ*, he reconciled.

### 8. Accent

The accent or stress is as important in Arabic as it is in English. If you divide the word into syllables you can determine where the accent will fall. Arabic words can be divided into short or long syllables. A short or open syllable consists of consonant+vowel, a long or closed syllable of consonant+long vowel or consonant+vowel+vowelless consonant. Thus *كَتَبَ kataba*, he wrote, is *ك-ت-ب*, *مُقَاتِلٌ muqātilun*, a fighter, is *م-ق-ا-ت-ل*, *مَكْتُوبٌ maktūbun*, a letter, is *م-ك-ت-و-ب*; and *مَدْرَسَةٌ madrasatun*, a school, is *م-د-ر-س-ة*. The accent is *never* on the last syllable of a word (including case and verb endings) but falls on the nearest long or closed syllable to the last, e.g. *muqātilun*, *maktūbun*, *madrasatun*. If there is no long syllable

before the last the accent falls on the first syllable, e.g. *kātaba*. Prefixed *hamzat-al-waṣl* is ignored, e.g. *انْطَلَقَ inṭālaqa*, he went off. Note especially *مَتَى mātā*, when? and such short disyllabic words.

Colloquial Arabic has its own rules for the accent which do not always agree with those for written Arabic.

## 9. Punctuation

The following punctuation marks are commonly used in Modern Arabic:

. , : ; ! ? « »

*Note.* In this introduction I have transliterated the few technical terms of grammar given according to the usage of spoken Arabic in omitting the case endings. Thus I write *madda* (مَدَّة) for *maddatun* and *sukūn* (سُكُون) for *sukūnun*. The transliteration of the examples in the early lessons is given in full with all case and verb endings.

## LESSON I

### 10. The Article

There is no indefinite article in Arabic.

The definite article for all cases, numbers and genders is *الْ al*, which is written prefixed to the word it defines. The defined noun or adjective loses its 'nūnation' (Introduction, § 5), e.g.

كِتَابٌ <i>kitābun</i> , a book.	الْكِتَابُ <i>al-kitābu</i> , the book.
قَلَمٌ <i>qalamun</i> , a pen.	الْقَلَمُ <i>al-qalamu</i> , the pen.

The *hamza* of the definite article is *hamzat-al-waṣl* (Introduction, § 6) so that the 'a' must be elided if preceded by any word, e.g. *الْكِتَابُ وَالْقَلَمُ al-kitābu wa-l-qalamu*, the book and the pen.

When the noun or adjective defined by *الْ al* begins with one of the 'sun' letters (Introduction, § 1, note 4) the 'l' of the definite article is assimilated to the 'sun' letter which is written with *shadda* (Introduction, § 4) the 'l' of the article losing its *sukūn* (Introduction § 3), e.g.

رَجُلٌ <i>rajulun</i> , a man.	الرَّجُلُ <i>ar-rajulu</i> , the man.
سَفَرٌ <i>safarun</i> , a journey.	السَّفَرُ <i>as-safaru</i> , the journey.

As the 'l' of the article remains written in Arabic although losing its force most modern Arabists prefer to write it in transliteration, e.g. *al-rajulu*, *al-safaru*. But of course since these words begin with 'sun' letters the 'l' must be assimilated in pronunciation as indicated above. *Special attention should be paid to the 'sun' letters as the above practice will be followed in this work.*

### 11. Gender

There are two grammatical genders in Arabic, masculine and feminine. All the words in this lesson are of masculine gender.

### 12. Nominal Sentences

In simple nominal sentences consisting of subject and predicate the copulae 'is' and 'are' are not expressed. Adjectives or nouns used as predicates of a preceding definite noun remain indefinite, e.g.

الرَّجُلُ حَاضِرٌ *al-rajulu ḥāḍirun*, the man is present.

الْبَيْتُ كَبِيرٌ *al-baytu kabīrun*, the house is big.

الْكِتَابُ صَغِيرٌ *al-kitābu ṣaghīrun*, the book is small.

Any adjective may be used as a noun, e.g.

الْفَقِيرُ غَائِبٌ *al-faqīru ghā'ibun*, the poor (man) is absent.

الْعَالِمُ فَقِيرٌ *al-ālimu faqīrun*, the learned (man) is poor.

Adjectives follow the nouns they qualify. If the noun is definite the adjective must receive the definite article, e.g.

وَلَدٌ صَغِيرٌ *waladun ṣaghīrun*, a small boy.

الْوَلَدُ الصَّغِيرُ *al-waladu-l-ṣaghīru*, the small boy.

رَجُلٌ ثَرِيٌّ *rajulun tharīyun*, a wealthy man.

الرَّجُلُ الثَّرِيُّ *al-rajulu-l-tharīyu*, the wealthy man.

## 13. Singular Personal Pronouns

أَنَا 'anā, I.	هُوَ huwa, he, it.
أَنْتَ 'anta, thou (masc.).	هِيَ hiya, she, it.
أَنْتِ 'anti, thou (fem.).	

The second person singular pronouns are used in ordinary address e.g. أَنْتَ عَالِمٌ 'anta 'ālimun, you are learned. Apart from such honorific modes of address as 'Your Excellency', 'Your Lordship', etc., the plural is occasionally used for the singular to denote respect.

Note where the accent falls in these pronouns.

## 14. Interrogative Particles

The interrogative of simple sentences such as those given above is made by prefixing the particles هَلْ *hal* or أَ 'a (spoken question marks) or merely by the tone of the voice. هَلْ *hal* becomes هَالِي *hali* before *hamzat-al-waṣl*, e.g.

هَلْ هُوَ غَنِيٌّ؟ <i>hal huwa ghanīyun?</i>	Is he rich?
هَالِي الْوَلَدُ غَائِبٌ؟ <i>hali l-waladu ghā'ibun?</i>	Is the boy absent?

Of these two spoken question marks هَلْ *hal* is much more common than أَ 'a.

If أَ 'a is followed by *hamzat-al-waṣl* the two classically form *madda* (Introduction, § 7), e.g.

أَلَسَفَرُ طَوِيلٌ؟ 'āl-safaru ṭawīlun?	Is the journey long?
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## SUPPLEMENTARY VOCABULARY

عَرَبِيٌّ 'arabīyun, Arabic, an Arab.	
فَرَنْسِيٌّ faransīyun, French.	جَدِيدٌ jadīdun, new.
جَاهِلٌ jāhilun, ignorant.	أَيْنَ? 'ayna? where?

نَعَمْ	na'am, yes.	جِدًّا	jiddan, very (adverbial accusative).
إِنْكِلِيزِي	'inkilīziyyun, English.	الْيَوْمَ	al-yawma, to-day (adverbial accusative).
قَصِيرٌ	qaṣīrun, short.	لَا	lā, no.
قَدِيمٌ	qadīmun, old (of things).		

## EXERCISE I

الْوَلَدُ الصَّغِيرُ حَاضِرٌ. هَلِ الْبَيْتُ كَبِيرٌ؟ لَا، هُوَ صَغِيرٌ جِدًّا. الْكِتَابُ صَغِيرٌ  
وَالْقَلَمُ قَصِيرٌ. هَلِ هُوَ عَالِمٌ كَبِيرٌ؟ لَا، هُوَ رَجُلٌ جَاهِلٌ. الْبَيْتُ قَدِيمٌ جِدًّا.  
أَنْتَ رَجُلٌ غَنِيٌّ؟ نَعَمْ، أَنَا ثَرِيٌّ جِدًّا. هَلِ هُوَ كِتَابٌ فَرَنْسِيٌّ؟ لَا، هُوَ كِتَابٌ  
إِنْكِلِيزِيٌّ. هُوَ عَرَبِيٌّ فَقِيرٌ. أَيْنَ الرَّجُلُ الْعَالِمُ؟ هُوَ غَائِبٌ الْيَوْمَ. هُوَ وَلَدٌ  
قَصِيرٌ جِدًّا. الْقَلَمُ جَدِيدٌ وَالْكِتَابُ قَدِيمٌ. هَلِ السَّفَرُ طَوِيلٌ؟ لَا، هُوَ قَصِيرٌ.  
الْبَيْتُ الْكَبِيرُ قَدِيمٌ. هَلِ الْكِتَابُ كَبِيرٌ؟ لَا، هُوَ صَغِيرٌ. الرَّجُلُ الْعَالِمُ فَقِيرٌ  
وَالرَّجُلُ الْجَاهِلُ غَنِيٌّ.

## TRANSLITERATION

al-waladu ḥ-l-ṣaghīru ḥāḍirun. hali ḥ-l-baytu kabīrun? lā, huwa ṣaghīrun  
jiddan. al-kitābu ṣaghīrun waḥ-l-qalamu qaṣīrun. hal huwa ʿālimun  
kabīrun? lā, huwa rajulun jāhilun. al-baytu qadīmun jiddan. 'a'anta rajulun  
ghanīyun? na'am, 'anā tharīyun jiddan. hal huwa kitābun faransīyun? la,  
huwa kitābun 'inkilīziyyun. huwa ʿarabīyun faqīrun. 'ayna ḥ-l-rajulu  
ʿālimun? huwa ghā'ibun ḥ-l-yawma. huwa waladun qaṣīrun jiddan. al-qalamu  
jadīdun waḥ-l-kitābu qadīmun. hali ḥ-l-safaru ṭawīlun? lā, huwa qaṣīrun.  
al-baytu ḥ-l-kabīru qadīmun. hali ḥ-l-kitābu kabīrun? lā, huwa ṣaghīrun.  
al-rajulu ḥ-l-ʿālimu faqīrun waḥ-l-rajulu ḥ-l-jāhilu ghanīyun.

## Translation

The small boy is present. Is the house big? No, it is very small. The  
book is small and the pen is short. Is he a great scholar? No, he is an  
ignorant man. The house is very old. Are you a rich man? Yes, I am

very wealthy. Is it a French book? No, it is an English book. He is a poor Arab. Where is the learned man? He is absent to-day. He is a very short boy. The pen is new and the book is old. Is the journey long? No, it is short. The big house is old. Is the book big? No, it is small. The learned man is poor and the ignorant man is rich.

## LESSON II

### 15. The Feminine

In general the feminine is formed from the masculine (participles or nouns indicating professions) by suffixing <sup>ة</sup>... *atun* (Introduction, § 1, note 2), e.g.

هُوَ كَاتِبٌ *huwa kātibun*, he is a writer.

هِيَ كَاتِبَةٌ *hiya kātibatun*, she is a writer.

هُوَ مُدَرِّسٌ *huwa mudarrisun*, he is a teacher.

هِيَ مُدَرِّسَةٌ *hiya mudarrisatun*, she is a teacher.

هُوَ طَبَّاخٌ *huwa ṭabbākhun*, he is a cook.

هِيَ طَبَّاخَةٌ *hiya ṭabbākhatun*, she is a cook.

The feminine ending <sup>ة</sup>... *atun* occurs in many words which have no masculine form, e.g.

مَدِينَةٌ *madīnatun*, a city.

جَنِينَةٌ *junaynatun*, a garden (diminutive of جَنَّةٌ *jannatun*, الْجَنَّةُ *al-Jannatu*, Paradise).

مَحْكَمَةٌ *maḥkamatur*, a law-court.

It is occasionally, although rarely, found in words which are masculine, e.g.

خَلِيفَةٌ *khalīfatun*, a successor, Caliph.

عَلَّامَةٌ *allāmatun*, a savant.

رَحَّالَةٌ *raḥḥālatun*, a great traveller, globe-trotter.

These two latter are intensive forms of the active participle.

Other feminine endings are  $\bar{a}$  (Introduction, §3) and  $\bar{a}'u$  (when singular) suffixed to the *last* radical of the word. Both of these are without 'nūnation', e.g.

ذِكْرَى *dhikrā*, remembrance, souvenir.

صَحْرَاءُ *ṣaḥrā'u*, a desert.

The following classes of words are feminine without requiring the distinctive feminine ending:

(i) All words and proper names which are by their nature feminine, e.g.

أُمُّ *'ummun*, a mother. عَرُوسٌ *arūsun*, a bride.  
أَخْتٌ *'ukhtun*, a sister. عَجُوزٌ *ajūzun*, an old woman.

Participles which with a special meaning can only be applied to females such as حَامِلٌ *hāmilun* pregnant, مُرْضِعٌ *murḍi'un* suckling (adj.).

(ii) Most (though not all) names of countries and cities, e.g.

مِصْرٌ *Miṣru*, Egypt, Cairo. فَرَنْسَا *Farānsā*, France.  
الْهِنْدُ *Al-Hindu*, India. لَنْدَنُ *Landanu*, London.

Note that such proper names which have no definite article have also no 'nūnation' (see Lesson V).

(iii) Most (though not all) parts of the body which occur in pairs, e.g.

عَيْنٌ *aynun*, an eye. يَدٌ *yadun*, a hand.  
أُذُنٌ *'udh(u)nun*, an ear. رِجْلٌ *rijlun*, a foot.

(iv) A number of words which are feminine by usage, e.g.

رِيحٌ *rīhun*, a wind. حَرْبٌ *ḥarbun*, a war.  
دَارٌ *dārun*, a house (note that بَيْتٌ *baytun* is masc.).  
نَارٌ *nārun*, a fire. أَرْضٌ *'arḍun*, earth, ground.  
الشَّمْسُ *al-shamsu*, the sun.



A number of words are of common gender and may be masculine or feminine, e.g.

حَالٌ ḥālun (also حَالَةٌ ḥālatun), a state, condition.

طَرِيقٌ ṭarīqun, a road.

سُوقٌ sūqun, a market (usually fem.).

سِكِّينٌ sikkīnun, a knife (usually fem.).

For reference full lists of these last two classes of nouns will be found in Wright's *Arabic Grammar*, vol. 1, pp. 180-3.

The feminine ending ة... atun is used to form the singular from collective nouns, e.g.

عَنْبٌ inabun, grapes. عَنِيبَةٌ inabatun, a grape.

تَفَاحٌ tuffāḥun, apples. تَفَاحَةٌ tuffāḥatun, an apple.

تِينٌ tīnun, figs. تِينَةٌ tīnatun, a fig.

دَجَاجٌ dajājun, poultry. دَجَاجَةٌ dajājatun, a hen.

Lastly note that *all plurals which do not refer to rational beings are grammatically feminine singular* (see Lesson IV, p. 27).

The following are a few simple examples illustrating the foregoing rules:

أَنْتِ طَبَّاحَةٌ مَاهِرَةٌ 'anti ṭabbāḫatun māhiratun, you (fem.) are a clever cook.

السَّيِّدَةُ الْغَنِيَّةُ حَاضِرَةٌ al-sayyidatu l-ghaniyyatu ḥādiratun, the rich lady is present.

الْمُدَرِّسُ عَلَّامٌ شَهِيرٌ al-mudarrisu callāmatun shahīrun, the teacher is a famous savant.

هِيَ عَرُوسٌ جَمِيلَةٌ hiya arūsun jamīlatun, she is a beautiful bride.

الْجَنِينَةُ صَغِيرَةٌ al-junaynatu ṣaghīratun, the garden is small.

الْجَنِينَةُ الْكَبِيرَةُ جَمِيلَةٌ al-junaynatu l-kabīratu jamīlatun, the big garden is beautiful.

لَنْدَنْ مَدِينَةٌ عَظِيمَةٌ Landanu madīnatun ʿaẓīmatun, London is a mighty city.

يَدٌ قَوِيَّةٌ yadun qawīyatun, a strong hand.

الْمَحْكَمَةُ دَارٌ كَبِيرَةٌ al-maḥkamatu dārun kabīratun, the law-court is a large building (house).

التُّفَّاحَةُ لَذِيذَةٌ al-tuffāḥatu ladhīdhātun, the apple is delicious.

دَجَاجَةٌ صَغِيرَةٌ dajājatun ṣaghīratun, a small hen.

#### SUPPLEMENTARY VOCABULARY

مَشْهُورٌ mashhūrūn, famous.

خَيَّاطٌ khayyātun, a tailor.

هَادِيٌّ hādī'un, quiet, gentle, calm.

مَلِكٌ malikun, a king.

لَطِيفٌ laṭīfun, pleasant, charming.

بِلَادٌ bilādun (fem.), a country.

مَوْضِعٌ mawḍi'un, a place.

إِمْرَأَةٌ imra'atun, a woman.

ضَعِيفٌ ḍa'īfun, weak.

#### EXERCISE II

هِيَ سَيِّدَةٌ فَرَنْسِيَّةٌ مَشْهُورَةٌ جِدًّا، هَلْ أَنْتِ غَنِيَّةٌ؟ لَا، أَنَا فَاقِيرَةٌ جِدًّا. أَيْنَ الْخِيَّاطَةُ الْإِنْكِلِيزِيَّةُ؟ هِيَ غَائِبَةٌ الْيَوْمَ. هَلِ الرِّيحُ شَدِيدَةٌ الْيَوْمَ؟ لَا، هِيَ هَادِيَّةٌ. الْمَلِكَةُ الْغَنِيَّةُ مَشْهُورَةٌ. هَلِ التُّفَّاحَةُ نَظِيفَةٌ؟ نَعَمْ، وَهِيَ لَذِيذَةٌ جِدًّا. الدَّارُ الْقَدِيمَةُ صَغِيرَةٌ (الْبَيْتُ الْقَدِيمُ صَغِيرٌ). الْعُرُوسُ الْجَمِيلَةُ لَطِيفَةٌ. الْهِنْدُ بِلَادٌ غَنِيَّةٌ. هَلِ السُّوقُ صَغِيرَةٌ؟ لَا، هِيَ كَبِيرَةٌ جِدًّا. هَلِ الْجَنِينَةُ مَوْضِعٌ جَمِيلٌ؟ نَعَمْ، هِيَ مَوْضِعٌ لَطِيفٌ جِدًّا. الْإِمْرَأَةُ الْفَقِيرَةُ ضَعِيفَةٌ. هَلْ أَنْتِ ضَعِيفَةٌ؟ لَا، أَنَا قَوِيَّةٌ.

#### TRANSLITERATION

hiya sayyidatun faransīyatun mashhūratun jiddan. hal 'anti ghanīyatun? lā, 'anā faqīratun jiddan. 'ayna l-khayyātatu l-'inkilīziyyatu? hiya ghā'ibatun. hali l-yawma. hali l-rīḥu shadīdatun l-yawma? lā, hiya hādī'atun.

*al-malikatu l-ghaniyatu mashhuratun. hali l-tuffāḥatu naẓīfatun? naʿam, wahiya ladhīḥatun jiddan. al-dāru l-qadīmatu ṣaghīratun (al-baytu l-qadīmu ṣaghīrun). al-ʿarūsu l-jamīlatu laṭīfatun. al-Hindu bilādun ghanīyatun. hali l-sūqu ṣaghīratun? lā, hiya kabīratun jiddan. hali l-junaynatu mawḍiʿun jamīlun? naʿam, hiya mawḍiʿun laṭīfun jiddan. alimraʿatu l-faqīratu ḍaʿīfatun. hal ʿanti ḍaʿīfatun? lā, ʿanā qawīyatun.*

## TRANSLATION

She is a very famous French lady. Are you (fem.) rich? No, I am very poor. Where is the English dressmaker (tailoress)? She is absent to-day. Is the wind strong to-day? No, it is gentle. The rich queen is famous. Is the apple clean? Yes, and it is very delicious. The old house is small. The beautiful bride is charming. India is a rich country. Is the market small? No, it is very big. Is the garden a beautiful place? Yes, it is a very pleasant place. The poor woman is weak. Are you (fem.) weak? No, I am strong.

## LESSON III

## 16. The Dual

In Arabic there are three numbers, singular with which we have already dealt shortly, dual and plural. In colloquial Arabic the dual is almost confined to periods of time and the dual parts of the body but in written Arabic it must be used to express two things of a kind.

The nominative dual ending is *āni*... *āni* and the accusative and genitive ending *ayni*... *ayni* added to the singular of the word after removal of the case ending (Introduction, § 5), e.g.

كِتَابَانِ *kitābāni*, two books (nom.).

كِتَابَيْنِ *kitābayni*, two books (acc. and gen.).

Before the dual ending the suffix *ā* becomes an ordinary *t* and the *hamza* in the feminine ending *āu*... *āu* changes into *w*, e.g.

سَيِّدَةٌ *sayyidatun*, a lady.

سَيِّدَتَانِ *sayyidatāni*, two ladies (nom.).

سَيِّدَتَيْنِ *sayyidatayni*, two ladies (acc. and gen.).

تَفَاحَتَانِ *tuffāḥatāni*, two apples (nom.).

صَحْرَاوَانِ *ṣaḥrāwāni*, two deserts (nom.).

صَحْرَاوَيْنِ *ṣaḥrāwayni*, two deserts (acc. and gen.).

Adjectives agree in number with the nouns they qualify and in the dual they invariably have the same endings, e.g.

سَيِّدَانِ كَبِيرَانِ *sayyidāni kabīrāni*, two old (great) gentlemen (nom.).

تَفَاحَتَانِ لَذِيذَتَانِ *tuffāḥatāni ladhīdhatāni*, two delicious apples.

عَيْنَانِ كَبِيرَتَانِ *aynāni kabīratāni*, two large eyes.

الْمَدِينَتَانِ عَظِيمَتَانِ *al-madīnatāni ʿaẓīmatāni*, the two cities are great.

الْمُدَرِّسَانِ عَالِمَانِ *al-mudarrisāni ʿālimāni*, the two teachers are learned.

### 17. The Sound Masculine Plural

There are two kinds of plural in Arabic. Firstly we have the sound plural the use of which is practically confined (at least in the masculine) to participles and nouns indicating the profession or habitual action. Secondly there is the so-called broken plural which is made according to many patterns by altering the vowels within or outside the framework of the radical consonants. We shall come to the broken plural in the next lesson.

The masculine endings of the sound plural are *ūna* (nom.) and *īna* (acc. and gen.), e.g.

مُدَرِّسُونَ *mudarrisūna*, teachers (nom.).

مُدَرِّسِينَ *mudarrisīna*, teachers (acc. and gen.).

فَلَاحُونَ *fallāḥūna*, peasants (nom.).

فَلَاحِينَ *fallāḥīna*, peasants (acc. and gen.).

طَبَّاخُونَ فَرَنْسِيُّونَ *ṭabbākḥūna faransīyūna*, French cooks (nom.).

## 18. The Sound Feminine Plural

In the feminine sound plural the ending  $\text{ة... atun}$  becomes  $\text{ات... ātin}$  in the nominative and  $\text{ات... ātin}$  in the accusative and genitive, e.g.

$\text{مُدَرِّسَةٌ mudārrisatun}$ , a female teacher.

$\text{مُدَرِّسَاتٌ mudārrisātun}$ , female teachers (nom.).

$\text{مُدَرِّسَاتٍ mudārrisātin}$ , female teachers (acc. and gen.).

$\text{سَيِّدَاتٌ sayyidātun}$ , ladies (nom.).

$\text{سَيِّدَاتٍ sayyidātin}$ , ladies (acc. and gen.).

$\text{الْغَسَّالَاتُ مَشْغُولَاتٌ al-ghassālātu mashghulātun}$ , the washerwomen are busy.

Many nouns, especially foreign words, and most masculine diminutives (see Lesson XI) take the sound feminine plural ending, e.g.

$\text{حَيَّوَانٌ hayawānun}$ , an animal, pl.  $\text{حَيَّوَانَاتٌ hayawānātun}$ .

$\text{نَبَاتٌ nabātun}$ , a plant, pl.  $\text{نَبَاتَاتٌ nabātātun}$ .

$\text{جُنَيْهٌ junayhun}$ , a pound (£), pl.  $\text{جُنَيْهَاتٌ junayhātun}$ .

$\text{تَلِفُونٌ tilifōnun}$ , a telephone, pl.  $\text{تَلِفُونَاتٌ tilifōnātun}$ .

$\text{كُلَيْبٌ kulaybun}$ , a small dog, pl.  $\text{كُلَيْبَاتٌ kulaybātun}$ .

Note especially the following sound plurals:

$\text{ابْنٌ ibnun}$ , a son, pl.  $\text{بَنُونَ banūna}$

(also  $\text{أَبْنَاءٌ abnā'un}$ , 1st form of the broken plural. See next lesson).

$\text{بِنْتُ bintun}$ , a daughter, girl, pl.  $\text{بَنَاتٌ banātun}$ .

$\text{أُمُّ ummun}$ , a mother, pl.  $\text{أُمَّهَاتٌ ummahātun}$ .

$\text{أُخْتُ ukhtun}$ , a sister, pl.  $\text{أَخَوَاتٌ akhawātun}$ .

In the word *سنة* *sanatun*, a year, the third radical consonant *w* has disappeared but turns up again in the plural, viz. *سنوات* *sanawātun*. An alternative plural of *سنة* *sanatun* is *سِنُون* *sinūna* (masc. sound pl.!).

### 19. Dual and Plural Personal Pronouns

These are:

نَحْنُ	<i>nāhnu</i> , we.
أَنْتُمْ	<i>'ántum</i> , you (masc.).
أَنْتُنَّ	<i>'antúnna</i> , you (fem.).
أَنْتُمَا	<i>'ántumā</i> , you (masc. and fem. dual).
هُمْ	<i>hum</i> , they (masc.).
هُنَّ	<i>húnna</i> , they (fem.).
هُمَا	<i>húmā</i> , they (masc. and fem. dual).

Examples of the dual and sound plural:

هُمَا رَجُلَانِ شَهِيرَانِ	<i>humā rajulāni shahīrāni</i> , they are two famous men.
سَيِّدَتَانِ شَهِيرَتَانِ	<i>sayyidatāni shahīratāni</i> , two famous ladies.
صَحْرَاوَانِ عَظِيمَتَانِ	<i>ṣahrāwāni ʿaẓīmatāni</i> , two great deserts.
الْأُخْتَانِ غَنِيَتَانِ	<i>al-'ukhtāni ghanīyatāni</i> , the two sisters are rich.
الْكِتَابَانِ الْكَبِيرَانِ	<i>al-kitābāni l-kabīrāni</i> , the two big books.
الْفَلَاحَانِ الْفَقِيرَانِ حَاضِرَانِ	<i>al-fallāḥāni l-faqīrāni ḥāḍirāni</i> , the two poor peasants are present.
السَّيِّدَاتُ غَائِبَاتُ	<i>al-sayyidātu ghā'ibātun</i> , the ladies are absent.
الْأَخَوَاتُ فَقِيرَاتُ	<i>al-'akhawātu faqīrātun</i> , the sisters are poor.
السَّنَوَاتُ (السِّنُونُ) طَوِيلَةٌ	<i>al-sanawātu (al-sinūna) ṭawīlatun</i> , the years are long.

(N.B. Abstract plurals are grammatically *feminine singular*.)

هُمْ مُدَرِّسُونَ عَالِمُونَ	<i>hum mudarrisūna ʿālimūna</i> , they are learned teachers.
أَنْتُمَا غَنِيَانِ	<i>'antumā ghanīyāni</i> , you (two) are rich.
نَحْنُ نَجَّارُونَ	<i>naḥnu najjārūna</i> , we are carpenters.
هُنَّ خَيَّاطَاتٌ مَاهِرَاتٌ	<i>hunna khayyātātun māhirātun</i> , they are clever dressmakers (tailoresses).

## SUPPLEMENTARY VOCABULARY

سَعِيدٌ	<i>sa ʿīdun</i> , happy.	حَزِينٌ	<i>ḥazīnun</i> , sad.
عَامِلٌ	<i>ʿāmilun</i> , a workman.	قَطْرٌ	<i>quṭrun</i> (masc.), a country.
النَّيْلُ	<i>al-Nīlu</i> , the Nile.	الْفُرَاتُ	<i>al-Furātu</i> , the Euphrates.
نَهْرٌ	<i>nahrūn</i> , a river.	لِمَ؟	<i>lima?</i> , why?

## EXERCISE III

الْمَلِكَانِ غَنِيَانِ. الْخَيَّاطَتَانِ مَاهِرَتَانِ. هُمَا فَلَّاحَانِ فَقِيرَانِ. هَلِ الرَّجُلَانِ سَعِيدَانِ؟ لَا، هُمَا حَزِينَانِ. الطَّبَّاخُونَ الْفَرَنَسِيُّونَ مَشْهُورُونَ. الْأُمَّهَاتُ سَعِيدَاتٌ. نَحْنُ عَامِلَانِ فَقِيرَانِ. هُمْ قَلَّاحُونَ. مِصْرُ وَالْهِنْدُ قُطْرَانِ عَظِيمَانِ. هَلِ هُنَّ غَنِيَاتٌ؟ نَعَمْ، هُنَّ غَنِيَاتٌ جِدًّا. الْأُمَّهَاتُ وَالْأَخَوَاتُ حَزِينَاتٌ. النَّيْلُ وَالْفُرَاتُ نَهْرَانِ طَوِيلَانِ. أَيْنَ الْمُدَرِّسُونَ الْفَرَنَسِيُّونَ؟ هُمْ حَاضِرُونَ. الْمَلِكَتَانِ جَمِيلَتَانِ. الْمَلِكَتَانِ الْجَمِيلَتَانِ جَاهِلَتَانِ. السَّنَوَاتُ سَعِيدَةٌ. لِمَ أَنْتَنِ حَزِينَتَانِ؟

## TRANSLITERATION

*al-malikāni ghanīyāni. al-khayyātātāni māhirātāni. humā fallāḥāni faqīrāni. hali ʾl-raǧulāni sa ʿīdāni? lā, humā ḥazīnāni. al-ṭabbākhūna ʾl-faransīyūna mashhūrūna. al-ʾummahātu sa ʿīdātun. naḥnu ʿāmilāni faqīrāni. hum fallāḥūna. Miṣru wa ʾl-Hindu quṭrāni ʿaẓīmāni. hal hunna ghanīyātun? na ʿam, hunna ghanīyātun jiddan. al-ʾummahātu wa ʾl-*

*akḥawātu ḥaḥīnātun. al-Nīlu wa-l-Furātu nahrāni ṭawīlāni. 'ayna  
 l-mudarrisūna l-faransīyūna? hum ḥāḍirūna. al-malikātāni jamīlatāni.  
 al-malikātāni l-jamīlatāni jāhīlatāni. al-sanawātu sa'īdatun. lima 'an-  
 tunna ḥaḥīnātun?*

#### TRANSLATION

The two kings are rich. The two dressmakers are clever. They are two poor peasants. Are the two men happy? No, they are sad. (The) French cooks are famous. The mothers are happy. We are (two) poor workman. They are peasants. Egypt and India are great countries. Are they (fem.) rich? Yes, they are very rich. The mothers and sisters are sad. The Nile and the Euphrates are long rivers. Where are the French teachers? They are present. The two queens are beautiful. The two beautiful queens are ignorant. The years are happy. Why are you (fem. pl.) sad?

#### LESSON IV

##### 20. The Broken Plural

*Note.* The vast majority of words in the Arabic vocabulary can be traced back to a trilateral verbal root, the third person masculine singular of the perfect of the simple verb. Thus from كَتَبَ *kataba*, he wrote, a host of derivatives exist such as كِتَابٌ *kitābun*, a book, كِتَابَةٌ *kitābatun*, writing (verbal noun), كَاتِبٌ *kātibun*, writing (active participle), a clerk, مَكْتُوبٌ *maktūbun*, written, a letter, مَكْتَبٌ *maktabun*, a school, office, etc. As there is no infinitive of an Arabic verb it is under the third person masculine singular of the perfect of the simple verb that an idea and its derivatives are to be looked for in the dictionary. There is a large number of nouns and particles which are not traceable back to a verbal root but these are arranged in the dictionary as if verbal roots existed for them. Further a large number of four-radical verbal roots exists but they are far outnumbered by the three-radical verbal roots.

When an Arab sees the three letters, *k*, *t* and *b*, the idea of writing is immediately engendered in his mind, but it is only when the radicals are, as it were, clothed with vowels and perhaps adjunct consonants that they acquire a definite meaning. The adjunct consonants which are used to form certain derivatives of the root idea and which, of course, may also be radicals are contained in the mnemonic word سَا'لَتُمُونِيهَا *sa'altumūnīhā*,



meaning 'You asked me for them!' If any of the remaining 19 letters of the alphabet occurs in a word it must be a radical.

When the Arabs began to study their language after the Islamic expansion in the seventh century they took the simplest word in their language *فَعَلَ* *fa'ala*, he did, and used its three radicals *ف*, *ع* and *ل*, quite independently of any idea of doing to depict the various patterns of words which they found existed. In this way they say that *كَتَبَ* *kataba*, he wrote, is of the pattern *فَعَلَ* *fa'ala*, *كُتِبَ* *kutiba*, it was written, of the pattern *فُعِلَ* *fu'ila*, *كِتَابٌ* *kitābun*, a book, of the pattern *فِعَالٌ* *fi'ālun*, *مَكْتُوبٌ* *maktūbun*, a letter, of the pattern *مَفْعُولٌ* *maf'ūlun*, *مَكْتَبٌ* *maktabun*, a school, of the pattern *مَفْعَلٌ* *maf'alun* and so on.

There are very many such word patterns in Arabic with the most important of which it is hoped to make the student familiar in this book. When the student can see a word at a glance as a pattern of *فَعَلَ* *fa'ala* he can consider that he has unlocked the door leading, after much hard work and diligent study, to a mastery of the Arabic language.

The most common patterns of the broken plural of nouns and adjectives are the following:

From three-radical words:

(i) *أَفْعَالٌ* 'af'ālun, e.g.

*أَقْلَامٌ* 'aqlāmun, pl. of *قَلَمٌ* *qalamun*, a pen.

*أَسْوَاقٌ* 'aswāqun, pl. of *سُوقٌ* *sūqun*, a market.

*أَوْلَادٌ* 'awlādun, pl. of *وَلَدٌ* *waladun*, a boy.

*أَبْنَاءٌ* 'abnā'un, pl. of *إِبْنٌ* *ibnun* (3rd radical *و* omitted), a son.

*أَبَاءٌ* 'ābā'un, pl. of *أَبٌ* 'abun (3rd radical *و* omitted), a father. (In these last two note the change of the 3rd radical *و* into *ع* after long *ā*.)

Note that *أَشْيَاءٌ* *shay'un*, a thing, has the irregular broken plural *أَشْيَاءٌ* 'ashyā'u without 'nūnation' (see next lesson).

(ii) فُعُولٌ *fu'ūlun*, e.g.

سُيُوفٌ *suyūfun*, pl. of سَيْفٌ *sayfun*, a sword.

بُيُوتٌ *buyūtun*, pl. of بَيْتٌ *baytun*, a house.

(N.B. *baytun* a verse of poetry, has as its plural *abyātun*.)

قُلُوبٌ *qulūbun*, pl. of قَلْبٌ *qalbun*, a heart.

حُدُودٌ *ḥudūdun*, pl. of حَدٌّ *ḥaddun*, a limit, frontier.

جُيُوشٌ *juyūshun*, pl. of جَيْشٌ *jayshun*, an army.

(iii) فُعُلٌ *fū'ulun*, e.g.

كُتُبٌ *kutubun*, pl. of كِتَابٌ *kitābun*, a book.

رُسُلٌ *rusulun*, pl. of رَسُولٌ *rasūlun*, a messenger.

مُدُنٌ *mudunun*, pl. of مَدِينَةٌ *madīnatun*, a city.

طُرُقٌ *ṭuruqun*, pl. of طَرِيقٌ *ṭarīqun*, a road.

دُورٌ *dūrun* (for دُورٌ *duwurun*), pl. of دَارٌ *dārun* (for دَوْرٌ *dawarun*), a house.

(iv) فِعَالٌ *fi'ālun*, e.g.

رَجَالٌ *rijālun*, pl. of رَجُلٌ *rajulun*, a man.

بِحَارٌ *biḥārun*, pl. of بَحْرٌ *baḥrun*, a sea.

رِيَّاحٌ *riyāḥun*, pl. of رِيحٌ *riḥun*, a wind.

طَوَالٌ *ṭiwālun*, pl. of طَوِيلٌ *ṭawīlun*, long.

جِبَالٌ *jibālun*, pl. of جَبَلٌ *jabalun*, a mountain.

(v) أَفْعُلٌ *'af'ulun*, e.g.

أَعْيُنٌ *'a'yunun*, pl. of عَيْنٌ *aynun*, an eye.

أَرْجُلٌ *'arjulun*, pl. of رِجْلٌ *rijlun*, a foot.

أَنْهَارٌ *'anhurun*, pl. of نَهْرٌ *nahrun*, a river.

أَشْهُرٌ 'ashhurun, pl. of شَهْرٌ shahr, a month.

أَسْهُمٌ 'as-humun, pl. of سَهْمٌ sahm, a share (in a company).

(N.B. سَهْمٌ sahmun an arrow, has as its plural سِهَامٌ sihāmun.)

(vi) فُعَلَاءُ fu'alā'u (no 'nūnation'), e.g.

خُلَفَاءُ khulafā'u, pl. of خَلِيفَةٌ khaliḥfatun, a successor, Caliph.

سُفَرَاءُ sufarā'u, pl. of سَفِيرٌ safīr, an ambassador.

أُمَرَاءُ 'umarā'u, pl. of أَمِيرٌ amīr, an emir, prince, commander.

بُخَلَاءُ bukhālā'u, pl. of بَخِيلٌ bakhīl, miserly, a miser.

فُقَرَاءُ fuqarā'u, pl. of فَاقِرٌ faqīr, poor.

(vii) أَفْعَالُ af'ālā'u (no 'nūnation'), e.g.

أَقْرِبَاءُ 'aqribā'u, pl. of قَرِيبٌ qarīb, near, a relative.

أَصْدِقَاءُ 'aṣḍiqā'u, pl. of صَدِيقٌ ṣadīq, a friend.

أَغْنِيَاءُ 'aghniyā'u, pl. of غَنِيٌّ ghanī, rich.

أَقْوِيَاءُ 'aqwiyyā'u, pl. of قَوِيٌّ qawī, strong.

أَطِبَّاءُ 'aṭibbā'u, pl. of طَبِيبٌ ṭabīb, a physician.

(N.B. أَطِبَّاءُ 'aṭibbā'u is for أَطْبِيَاءُ 'aṭbibā'u, see Lesson XV, § 56.)

(viii) فُعْلَانٌ fu'ālānun, e.g.

بُلْدَانٌ buldānun, pl. of بِلَادٌ bilād (fem.), a country.

فُرْسَانٌ fursānun, pl. of فَارِسٌ fāris, a horseman.

قُضَبَانٌ quḍbānun, pl. of قَضِيبٌ qaḍīb, a rod, rail.

شُبَّانٌ shubbānun, pl. of شَابٌ shāb, a youth.

شُجْعَانٌ shuj'ānun, pl. of شَجَاعٌ shujā, brave.

From four-radical words (or many words of three radicals plus an adjunct letter):

(ix) فَعَالِل fa'ālilu (no 'nūnation'), e.g.

مَكَاتِب makātibu, pl. of مَكْتَب maktabun, an office.

جَدَاوِل jadāwilu, pl. of جَدْوَل jadwalun, a list, stream.

تَجَارِب tajāribu, pl. of تَجْرِبَة tajribatun, a trial, experiment.

مَدَارِس madārisu, pl. of مَدْرَسَة madrasatun, a school.

مَرَاكِب marākibu, pl. of مَرْكَب markabun, a ship.

In addition to this pattern we have فَعَالِلَة fa'ālilatun (with 'nūnation') from persons of four radicals, e.g.

تَلَامِيذ talāmidhatun, pl. of تَلْمِيذ tilmiḏhun, a pupil.

أَسَاتِيذ 'asātidhatun, pl. of أَسْتَاذ 'ustāḏhun, a professor.

دَكَاتِرَة dakātiratun, pl. of دَكْتُور doktōrun, a doctor.

(x) فَعَالِيل fa'ālilu (no 'nūnation'), e.g.

صَنَادِيق ṣanādīqu, pl. of صَنْدُوق ṣundūqun, a box, chest.

مَجَانِين majānīnu, pl. of مَجْنُون majnūnun, mad.

مَفَاتِيح mafāṭīḥu, pl. of مِفْتَاح miṣṭāḥun, a key.

فَوَانِيس fawānīsu, pl. of فَاوَس fāwūsun, a lamp.

كَرَاسِي karāsīyu, pl. of كُرْسِي kursīyun, a chair.

*If in the four-radical word the vowel between the third and fourth radicals is short the broken plural is of the ninth pattern. If it is long the plural is of the tenth pattern.*

A complete list of the patterns of the broken plural will be found as an appendix to this book. For a full treatment of the subject reference should be made to Wright's *Arabic Grammar*, vol. I, pp. 199-233.

However, the student should, as he learns a new word, find out its plural, or singular, and learn the two together without unduly worrying himself about its pattern. Many words have more than one form of the broken plural but by reading the student will become familiar with the form most commonly used.

The following important plurals should be noted:

نَاسٌ *nāsun* (rarely أَنَاسٌ *'unāsun*), people, pl. of إِنْسَانٌ *'insānun*, a man, human being.

نِسَاءٌ *nisā'un* and نِسْوَةٌ *niswātun*, women, pl. of إِمْرَأَةٌ *imra'atun*, a woman. [الْمَرَأَةُ *al-mar'atu*, the woman, in which the initial *hamzat-al-waṣl* falls out, is applied to 'woman' in general as in the phrase الْمَرَأَةُ الْمِصْرِيَّةُ ذَكِيَّةٌ *al-mar'atu l-miṣrīyatu dhakīyatun*, the Egyptian woman is intelligent.]

إِخْوَانٌ *'ikhwānun* and إِخْوَةٌ *'ikhwātun*, pls. of أَخٌ *'akhun* (3rd radical *w* omitted), a brother.

[N.B. إِخْوَانٌ *'ikhwānun* is generally used for 'brothers' or 'brethren' in a political or religious movement, etc. إِخْوَةٌ *'ikhwātun* is used for brothers by blood relationship.]

Lastly the student's attention is once more drawn to the fact that all Arabic plurals which do not refer to rational beings are grammatically feminine singular so that all adjectives qualifying plurals of inanimate objects or abstract ideas and all pronouns replacing such must be in the feminine singular. There are occasional exceptions to the above rule, especially in older Arabic, but the student is advised to follow it in his own composition.

Examples of the broken plural:

أَوْلَادٌ صِغَارٌ *'awlādun ṣighārūn*, little boys.

الْأَسْوَاقُ كَبِيرَةٌ *al-'aswāqu kabīratun*, the markets are big.

سُيُوفٌ حَادَةٌ *suyūfun ḥāddatun*, sharp swords.

الْبُيُوتُ كَثِيرَةٌ *al-buyūtu kathīratun*, the houses are many.

كُتُبٌ عَرَبِيَّةٌ *kutubun 'arabīyatun*, Arabic books.

الْمُدُنُ غَنِيَّةٌ *al-mudunu ghanīyatun*, the cities are rich.

الرِّجَالُ فَقَرَاءٌ	<i>al-rijālu fuqarā'u</i> , the men are poor.
جِبَالٌ عَظِيمَةٌ	<i>jibālun ʿaẓīmatun</i> , mighty mountains.
سُفَرَاءُ مِصْرِيُونَ	<i>sufarā'u miṣrīyūna</i> , Egyptian ambassadors.
الْبُخَلَاءُ أَغْنِيَاءُ	<i>al-bukḥalā'u 'aghniyā'u</i> , (the) misers are rich.
رِجَالٌ أَقْوِيَاءُ	<i>rijālun 'aqwiya'u</i> , strong men.
الشُّبَّانُ شُجْعَانٌ	<i>al-shubbānu shujʿānun</i> , the youths are brave.
أَطِبَّاءٌ مَهَرَّةٌ (pl. of مَاهِرٌ)	<i>'aṭibbā'u maharatun</i> , clever physicians.
الْمَدَارِسُ قَلِيلَةٌ	<i>al-madārisu qalīlatun</i> , the schools are few.
عَرَائِسُ جَمِيلَاتٌ (pl. of عَرُوسٌ)	<i>ʿarā'isu jamīlātun</i> , beautiful brides.
الْأَسَاتِذَةُ غَائِبُونَ	<i>al-'asātidḥatu ghā'ibūna</i> , the professors are absent.
التَّلَامِذَةُ حَاضِرُونَ	<i>al-talāmidḥatu ḥāḍirūna</i> , the pupils are present.
مَفَاتِيحُ ثَقِيلَةٌ	<i>mafātīḥu ṭhaqīlatun</i> , heavy keys.
الْمَجَانِينُ سَعْدَاءُ (pl. of سَعِيدٌ)	<i>al-majānīnu suʿadā'u</i> , madmen are happy.

## SUPPLEMENTARY VOCABULARY

دَائِمًا	<i>dā'imān</i> (adv. acc.), always.	خَفِيفٌ	<i>khafīfun</i> , light.
رَدِيءٌ	<i>radī'un</i> , bad.	قَصِيرٌ	<i>qaṣīrun</i> , short.

## EXERCISE IV

الْآبَاءُ وَالْأَسْمَاءُ مَشْغُولُونَ. هَلِ الْوَلَدُ وَالْبَنَاتُ سَعْدَاءُ؟ نَعَمْ، هُمْ سَعْدَاءُ دَائِمًا. الرِّجَالُ أَغْنِيَاءُ وَالنِّسَاءُ جَمِيلَاتٌ. الْأَغْنِيَاءُ سَعْدَاءُ. هَلِ الْأَسَاتِذَةُ حَاضِرُونَ؟ لَا، هُمْ غَائِبُونَ. الْمَفَاتِيحُ خَفِيفَةٌ. الْمَفَاتِيحُ الْخَفِيفَةُ صَغِيرَةٌ.

الْإِخْوَةُ وَالْأَخَوَاتُ حَزَانٌ. الْكُتُبُ الصَّغِيرَةُ خَفِيفَةٌ. الشُّبَّانُ أَقْوِيَاءُ وَالشَّابَّاتُ  
جَمِيلَاتٌ. الْمَكَاتِبُ كَبِيرَةٌ. الصَّنَادِيقُ ثَقِيلَةٌ. الْأَطِبَّاءُ الْمَهْرَةُ مَشْهُورُونَ.  
الْفَارِسُ الْعَرَبِيُّ شَجَاعٌ. الْمَدِينَةُ كَبِيرَةٌ وَالْدُّورُ كَثِيرَةٌ. الْحُدُودُ طَوِيلَةٌ وَالطَّرِيقُ  
رَدِيئَةٌ. الْبَحْرُ هَادِئٌ. الْقَضَبَانُ قَصِيرَةٌ.

#### TRANSLITERATION

*al-'ābā'u wa-l-'ummahātu mashghūlūna. hali l-'awlādu wa-l-banātu  
su'adā'u? na'am, hum su'adā'u dā'iman. al-rijālu 'aghniyā'u wa-l-  
nisā'u jamīlātun. al-'aghniyā'u su'adā'u. hali l-'asā'idhatu hādīrūna?  
lā, hum ghā'ibūna. al-mafātīhu khafīfatun. al-mafātīhu l-khafīfatu  
ṣaghīratun. al-'ikhwatu wa-l-'akhawātu ḥizānun. al-kutubu l-ṣaghīratu  
khafīfatun. al-shubbānu 'aqwiya'u wa-l-shābbātu jamīlātun. al-makātibu  
kabīratun. al-ṣanādiqū thaqīlatun. al-'aṭibbā'u l-maharatu mashhūrūna.  
al-fārisu l-'arabīyu shujā'un. al-madīnatu kabīratun wa-l-dūru kathī-  
ratun. al-ḥudūdu ṭawīlatun wa-l-turuqu radī'atun. al-baḥru hādī'un.  
al-quḍbānu qaṣīratun.*

#### TRANSLATION

The fathers and mothers are busy. Are the boys and girls happy? Yes, they are always happy. Are the professors present? No, they are absent. The keys are light. The light keys are small. The brothers and sisters are sad. The small books are light. The youths are strong and the young women are beautiful. The offices are large. The boxes are heavy. The clever physicians are famous. The Arab horseman is brave. The town is big and the houses are many. The frontiers are long and the roads are bad. The sea is calm. The rails are short.

#### LESSON V

##### 21. Declension

There are three declensions in Arabic.

(i) The 1st Declension to which the vast majority of nouns and adjectives, singulars and broken plurals, belong has three cases, nominative, accusative and genitive. Three case endings have already been referred to in the Introduction, § 5.

Thus we have:

nom.	رَجُلٌ	rajulun, a man.	الرَّجُلُ	al-rajulu, the man.
acc.	رَجُلًا	rajulan, a man.	الرَّجُلَ	al-rajula, the man.
gen.	رَجُلٍ	rajulin, (of) a man.	الرَّجُلِ	al-rajuli, (of) the man.
nom.	رِجَالٌ	rijālu, men.	الرِّجَالُ	al-rijālu, the men.
acc.	رِجَالًا	rijālan, men.	الرِّجَالَ	al-rijāla, the men.
gen.	رِجَالٍ	rijālin, (of) men.	الرِّجَالِ	al-rijāli, (of) the men.
nom.	مَلِكَةٌ	malikatun, a queen.	الْمَلِكَةُ	al-malikatu, the queen.
acc.	مَلِكَةً	malikatan, a queen.	الْمَلِكَةَ	al-malikata, the queen.
gen.	مَلِكَةٍ	malikatin, (of) a queen.	الْمَلِكَةِ	al-malikati, (of) the queen.

The case endings of the sound plural and the dual have already been given in Lesson III, which should be once more referred to.

Note that the *indefinite* accusative, with the exception of the feminine ending ة... atan, has an extra 'alif which is, however, omitted after hamzat-al-qat ع preceded by long ā, e.g.

جَزَاءٌ jazā'an, a reward, punishment (acc.).

(ii) The 2nd Declension to which belong most proper names and certain adjectival and broken plural forms has no 'nūnation'. In this declension the genitive is the same as the accusative in most proper names and in indefinite nouns and adjectives.

Thus we have:

nom.	عَمْرٌ	umaru, Omar.
acc. and gen.	عَمْرًا	umara, Omar.
nom.	مِصْرٌ	Miṣru, Egypt.
acc. and gen.	مِصْرًا	Miṣra, Egypt.
nom.	سُفَرَاءٌ	sufarā'u, ambassadors.



acc. and gen. سَفَرَاءُ *sufarā'a*, ambassadors.

nom. تَعَبَانُ *ta'bānu*, tired.

(N.B. Neo-Arabic and colloquial. The classical form is تَعِبٌ *ta'ibun*.)

acc. and gen. تَعَبَانِ *ta'bāna*, tired.

When a noun or adjective of this declension becomes definite by the addition of the definite article or a following genitive of a noun or a pronoun then it has *all three case endings* as in the 1st declension, e.g.

nom. السَّفَرَاءُ *al-sufarā'u*, the ambassadors.

acc. السَّفَرَاءَ *al-sufarā'a*, the ambassadors.

gen. السَّفَرَاءِ *al-sufarā'i*, (of) ambassadors.

nom. سَفَرَاءُ مِصْرَ *sufarā'u Miṣra*, the ambassadors of Egypt.

acc. سَفَرَاءَ مِصْرَ *sufarā'a Miṣra*, the ambassadors of Egypt.

gen. سَفَرَاءِ مِصْرَ *sufarā'i Miṣra*, (of) ambassadors of Egypt.

Many well-known proper names, mostly participles or adjectives, belong to the 1st declension, e.g.

nom. مُحَمَّدٌ *Muḥammadun*, Mohammed.

acc. مُحَمَّدًا *Muḥammadan*, Mohammed.

gen. مُحَمَّدٍ *Muḥammadin*, (of) Mohammed.

nom. عَلِيٌّ *alīyun*, Ali.

acc. عَلِيًّا *alīyan*, Ali.

gen. عَلِيٍّ *alīyin*, (of) Ali.

By practice in reading well-edited books the student will learn to which declension a proper name belongs.

Note the extra و *w* in the following proper name:

عَمْرُو *amrun* (nom.), Amr.      عَمْرًا *amran* (acc.), Amr.

عَمْرٍو *amrin* (gen.), (of) Amr.

(iii) The 3rd Declension has only one ending for all three cases. All nouns and adjectives in this class end in <sup>أَلِفٌ مَّقْصُورَةٌ</sup> 'alif maqṣūra or shortened 'alif (see Introduction, § 3) which is <sup>أَلِفٌ مَّقْصُورَةٌ</sup>  $\bar{a}$  (contracted from the three case endings <sup>أَيُّ</sup>  $\bar{a}yū$ ,  $\bar{a}ya$ ,  $\bar{a}yi$ ) or  $\bar{a}$  (contracted from the three case endings <sup>أَوُّ</sup>  $\bar{a}wū$ ,  $\bar{a}wa$ ,  $\bar{a}wī$ ). Both these ways of writing shortened 'alif may have 'nūnation'.

Thus we have:

<sup>هُدًى</sup> *hūdān*, guidance (all three cases).

<sup>الْهُدًى</sup> *al-hūdā*, the guidance (all three cases).

<sup>عَصَا</sup> *ʿaṣān* (fem.), a stick, cane (all three cases).

<sup>الْعَصَا</sup> *al-ʿaṣā*, the stick (all three cases).

To this declension belong words with the feminine ending  $\bar{a}$  suffixed to the last radical, e.g.

<sup>ذِكْرَى</sup> *dhikrā*, remembrance (all three cases).

Roughly speaking the three cases are used in the same way as in most European languages with some important exceptions to be noted later.

## 22. The Genitive

If a noun or adjective used as a noun is governed by a genitive it is thereby defined and cannot take the definite article. Thus in a genitive construction like 'the key of the door of the house' only the last noun can have the definite article, viz.

<sup>مِفْتَاحُ بَابِ الْبَيْتِ</sup> *miṣṭāḥu* (nom.) *bābi l-bayti*.

If one wants to say something like 'the key of a door of the house' then the phrase has to be turned to 'the key of a door from the doors of the house', viz.

<sup>مِفْتَاحُ بَابٍ مِنْ أَبْوَابِ الْبَيْتِ</sup> *miṣṭāḥu bābin min 'abwābi l-bayti*,

even though this appears somewhat clumsy to the European mind.

A word cannot be separated from a following genitive, the Arabs considering a phrase such as *كِتَابُ الْوَلَدِ* *kitābu l-waladi*, the boy's book, to be grammatically one word. Thus any adjective qualifying 'book' must follow the genitive and receive the definite article, viz.

*كِتَابُ الْوَلَدِ الْكَبِيرِ* *kitābu l-waladi l-kabīru*, the boy's big book.

As can be seen it is sometimes not at all clear to which noun of a possessive construction a following adjective refers, especially when the text is not vowel-pointed.

When two or more nouns are governed by the same genitive then according to the strict rules of classical Arabic the genitive must follow the first noun. Thus a phrase like 'the pupil's pen and book' has to be rendered 'the pen of the pupil and *his* book', viz.

*قَلَمُ التِّلْمِذِ وَكِتَابُهُ* *qalamu l-tilmidhi wakitābuhu*.

The genitive of the personal pronouns will be dealt with in Lesson VII.

However, if two words governed by the same genitive have a close logical connection they may both precede the genitive as in the phrase

*إِسْمٌ وَعَنْوَانُ الرَّجُلِ* *ismu waʿunwānu l-rajuli*, the man's name and address.

Masculine sound plurals and masculine and feminine duals lose their final *n* when governed by a genitive, e.g.

*فَلَاحُو مِصْرَ* *fallāhū Miṣra*, the peasants (nom.) of Egypt.

*فَلَاحِي مِصْرَ* *fallāhī Miṣra*, the peasants (acc. and gen.) of Egypt.

*مُدَرِّسُو الْمَدْرَسَةِ* *mudarrisū l-madrasati*, the teachers (nom.) of the school.

*نَجَّارِي الْمَدِينَةِ* *najjārī l-madīnati*, the carpenters (acc. and gen.) of the town.

*عَيْنَا الْبِنْتِ* *aynā l-bintī*, the girl's two eyes (nom.).

*بَنَاتَا الرَّئِيسِ* *bintā l-ra'īsī*, the President's two daughters (nom.).

Note again that a long vowel before *hamzat-al-waṣl*, even though written long, is pronounced short.

رَجُلَيِ الْوَلَدِ *rijlayi l-waladi*, the boy's two feet (acc. and gen.).  
 مَدْرِسَتَيِ الْبَنَاتِ *mudarrisatayī l-banāti*, the girls' two teachers (acc. and gen.).

Note the vowel 'i' added to the vowelless 'y' of the diphthong ending of the accusative and genitive of the dual to facilitate the elision of the following *hamzat-al-waṣl*.

The words أَبٌ 'abun, a father, أَخٌ 'akhun, a brother and هَمٌّ hamun, a father-in-law (otherwise regular in all cases), have the following forms when followed by a genitive:

أَبُو مُحَمَّدٍ 'abū Maḥmūdīn, Mahmud's father (nom.).  
 أَبَا مُحَمَّدٍ 'abā Maḥmūdīn, Mahmud's father (acc.).  
 أَبِي مُحَمَّدٍ 'abī Maḥmūdīn, Mahmud's father (gen.).  
 أَخُو مُحَمَّدٍ 'akhū Muḥammadīn, Mohammed's brother (nom.).  
 أَخَا مُحَمَّدٍ 'akhā Muḥammadīn, Mohammed's brother (acc.).  
 أَخِي مُحَمَّدٍ 'akhī Muḥammadīn, Mohammed's brother (gen.).  
 حَمُو فَاطِمَةَ ḥamū Fāṭimata, Fatima's father-in-law (nom.).  
 حَمَا فَاطِمَةَ ḥamā Faṭimata, Fatima's father-in-law (acc.).  
 حَمِي فَاطِمَةَ ḥamī Fāṭimata, Fatima's father-in-law (gen.).

(N.B. هَمَّاتُ hamātun, a mother-in-law, is quite regular.)

Note that the word فَمٌ famun, a mouth (otherwise regular in all cases) when followed by a genitive may become فُو fū, فَا fā, فَي fī, viz.

فُو مُحَمَّدٍ fū Muḥammadīn, Mohammed's mouth (nom.).  
 فَا مُحَمَّدٍ fā Muḥammadīn, Mohammed's mouth (acc.).  
 فَي مُحَمَّدٍ fī Muḥammadīn, Mohammed's mouth (gen.).

(This construction is, however, archaic and modern usage prefers to treat فَمٌ famun, a mouth, regularly.)

The noun dhū, owner or possessor, is always followed by a genitive and is used to form adjectives (see next lesson), e.g.

ذُو عِلْمٍ dhū *ilmin*, the master of learning, learned (nom.).

ذَا عِلْمٍ dhā *ilmin*, the master of learning, learned (acc.).

ذِي عِلْمٍ dhī *ilmin*, the master of learning, learned (gen.).

Lastly the indefinite genitive is used to denote the material from which or for which a thing is made, e.g.

قِطْعَةُ لَحْمٍ *qit'atu lahmin*, a piece of meat.

سَاعَةٌ ذَهَبٍ *sā'atu dhahabin*, a gold watch.

مِلْعَقَةٌ فِضَّةٍ *mil'aqatu fiḍḍatin*, a silver spoon.

ثَوْبٌ حَرِيرٍ *thawbu ḥarīrin*, a silk garment.

فُنْجَانٌ قَهْوَةٍ *finjānu qahwatīn*, a cup of coffee or a coffee-cup.

بَرَادٌ شَايٍ *barrādu shāyin*, a pot of tea or a tea-pot.

Note that such nouns, although governed by a genitive, are indefinite contrary to the rule given at the beginning of this section.

### 23. Prepositions

In Arabic prepositions govern the genitive, e.g.

مِنْ بَيْتِ الْمُدَرِّسِ *min bayti l-mudarrisi*, from the teacher's house.

مِنَ الْمَدْرَسَةِ *mīna l-madrasati*, from the school.

عَلَى صُنْدُوقٍ *ʿalā ṣundūqin*, on a box.

عَلَى الْجَبَلِ *ʿalā l-jabali*, on the mountain.

فِي قَصْرِ الْأَمِيرِ *fī qaṣri l-'amīri*, in the prince's palace.

فِي الْمَحْكَمَةِ *fī l-maḥkamati*, in the law-court.

حَتَّى الصَّبَاحِ *ḥattā l-ṣabāḥi*, until the morning.

Note that the long vowel with which some prepositions end must be shortened in pronunciation before *hamzat-al-waṣl*.

The two prepositions *bi*, at, in, and *li*, to, for, are written connected to the words they govern, e.g.

بِالْقَاهِرَةِ *bi-l-Qāhirati*, in Cairo.

لِمُحَمَّدٍ *li Muḥammadin*, to, for Mohammed.

Note بِسْمِ اللَّهِ *Bismi-llāhi*, In the name of God, where the 'alif as well as the *hamzat-al-waṣl* of *ism*, a name, is elided.

If a word begins with the definite article the 'alif is elided after the preposition *li*, to, for, e.g.

لِلرَّجُلِ *li-l-rajuli*, to, for, the man,

and if the word itself begins with the letter *l* then the whole of the definite article is elided, e.g.

لَيْلٍ *li-l-layli*, to the night.

لِللُّغَةِ *li-l-lughati*, to the language.

There is a type of preposition which is really a noun in the accusative, the construction being an accusative of place or time, e.g.

عِنْدَ الْوَزِيرِ *inda l-wazīri*, with the minister, 'chez le ministre'.

تَحْتَ الْكُرْسِيِّ *taḥta l-kursiyi*, under the chair.

فَوْقَ الْأَرْضِ *fawqa l-'ardi*, above the ground.

بَعْدَ الْحَفْلَةِ *ba da l-ḥaflati*, after the party.

قَبْلَ الظُّهْرِ *qabla l-ḡuhri*, before noon.

#### Examples:

وَعْدَ الرَّجُلِ الشَّرِيفِ مُحْتَرَمٌ

*wa du l-rajuli l-sharifi muhtaramun*,

The promise of a (lit. the) noble man is honoured.

جَزَاءُ الْخَيْرِ بِالشَّرِّ عَمَلٌ قَبِيحٌ

*jaẓ'au l-khayri bi-l-sharri* ع *amalun qabīḥun*,

The rewarding of good with evil is a disgraceful deed.

ثَوْبُ أَبِي مُحَمَّدٍ قَدِيمٌ

*thawbu 'abī Muḥammadin qadīmun*,

Mohammed's father's garment is old.

شَعْرُ أُخْتِ الْوَلَدِ جَمِيلٌ

*sha'ru 'ukhti l-waladi jamīlun*,

The boy's sister's hair is beautiful.

رِجْلَا الْعُرُوسِ صَغِيرَتَانِ

*rijlā l-arūsi ṣaghīratāni*,

The bride's (two) feet are small.

شُغْلُ مُوظَّفِي الْحُكُومَةِ مُتَعِبٌ

*shughlu muwazzafī l-hukūmati mut'ibun*,

The work of (the) government officials is tiring.

كَرَمُ الْعَرَبِ الْمَعْرُوفُ

*karamu l-arabi l-mar'ūfu*,

The Arabs' well-known generosity.

لَعِبُ الْأَطْفَالِ الصِّغَارِ لَطِيفٌ

*la'ibu l-atfāli l-ṣighāri laṭīfun*,

(The) small children's play is delightful.

الْقَلَمُ الْجَدِيدُ عَلَى مَكْتَبِ الْمُدَرِّسِ

*al-qalamu l-jadīdu 'alā maktabi l-mudarrisi*,

The new pen is on the teacher's desk.

الْجَارُ قَبْلَ الدَّارِ وَالرَّفِيقُ قَبْلَ الطَّرِيقِ

*al-jāru qabla l-dāri wa-l-rafiqū qabla l-ṭarīqi*,

The neighbour (should be chosen) before the house, the companion before the way.

## SUPPLEMENTARY VOCABULARY

جَدَّابٌ	<i>jadhdhābun</i> , attractive.	الصِّينُ	<i>al-Ṣīnu</i> , China.
سَارٌّ	<i>sārrun</i> , pleasing.	ذَكِيٌّ	<i>dhakīyun</i> , clever.
مَا (مَاذَا)؟	<i>mā (mādhā)?</i> what?	قَبِيحٌ	<i>qabīhun</i> , ugly, wicked.
مَطْبَخٌ	<i>maṭbakhun</i> , a kitchen.	هَدِيَّةٌ	<i>hadīyatun</i> , a present.

## EXERCISE V

أَيْنَ السُّفَرَاءُ؟ هُمْ فِي قَصْرِ الْمَلِكِ. أَخُو مُحَمَّدٍ فِي الْجَنِينَةِ الصَّغِيرَةِ. عَيْنَا  
الْبِنْتِ جَدَّابَتَانِ. هَلِ الْقَاهِرَةُ فِي فَرَنْسَا؟ لَا، هِيَ فِي مِصْرَ. السَّفَرُ إِلَى الصِّينِ  
طَوِيلٌ. سَاعَةُ الذَّهَبِ ثَقِيلَةٌ. فَنَجَانُ قَهْوَةٍ فِي الصَّبَاحِ شَيْءٌ سَارٌّ. أَبُو الْبِنْتِ  
رَجُلٌ مَشْهُورٌ. ابْنُ الْمَدْرَسَةِ وَلَدٌ ذَكِيٌّ. مَا اسْمُ الْوَلَدِ؟ اسْمُ الْوَلَدِ عَلِيٌّ.  
هَلِ بِنْتَا الْمَلِكِ جَمِيلَتَانِ؟ لَا، هُمَا قَبِيحَتَانِ جَدًّا. أَيْنَ الطَّبَّاخَةُ؟ هِيَ فِي  
الْمَطْبَخِ. هَلِ الْمُدْرِسُونَ فِي الْمَدْرَسَةِ؟ لَا، هُمْ فِي السُّوقِ. هِيَ هَدِيَّةٌ لِلْسَيِّدَةِ  
مِنْ ابْنِ الْوَزِيرِ.

## TRANSLITERATION

'avna al-sufarā'u? hum fī qaṣri al-maliki. 'akhū Muḥammadin fī  
al-junaynati al-ṣaghīrati. 'aynā al-binti jadhdhābatāni. hali al-Qāhiratu  
fī Faransā? lā, hiya fī Miṣra. al-safaru 'ilā al-Ṣīni ṭawīlun. sā'atu  
al-dhahabi thaqīlatun. finjānu qahwatīn fī al-ṣabāḥi shay'un sārrun.  
'abū al-binti rajulun mashhūrūn. ibnu al-mudarrisati waladun dhakīyun.  
mā smu al-waladi? ismu al-waladi 'aliyun. hal bintā al-maliki  
jamīlatāni? lā, humā qabīhatāni jiddan. 'ayna al-ṭabbākhatu? hiya fī  
al-maṭbakhī. hali al-mudarrisūna fī al-madrasati? lā, hum fī al-sūqi.  
hiya hadīyatun li-l-sayyidati minni abni al-wazīri.

## TRANSLATION

Where are the ambassadors? They are in the king's palace. Mohammed's  
brother is in the small garden. The girl's eyes are attractive. Is Cairo  
in France? No, it is in Egypt. The journey to China is long. The gold



watch is heavy. A cup of coffee in the morning is a pleasing thing. The girl's father is a famous man. The (fem.) teacher's son is a clever boy. What is the boy's name? The boy's name is Ali. Are the king's two daughters beautiful? No, they are very ugly. Where is the cook? She is in the kitchen. Are the teachers in the school? No, they are in the market. It is a present for the lady from the minister's son.

## LESSON VI

### 24. Adjectives

As has already been noted the Arab makes no grammatical distinction between noun and adjective and any adjective may be used as a noun. Adjectival patterns, like nominal patterns, make their plurals either according to the pattern for the sound plural or according to the many broken plural patterns. This can only be determined through practice in reading or reference to a good dictionary.

There exist numerous adjectival patterns the most important of which are the following:

- (i) فَاعِلٌ *fā'ilun*, actually the active participle of the simple verb, e.g.

جَاهِلٌ *jāhilun*, ignorant, pl. جُهَّالٌ *juhḥālun*.

تَاجِرٌ *tājirun*, trading, a merchant, pl. تُجَّارٌ *tujjārun*.

كَاتِبٌ *kātibun*, writing, a clerk, pl. كُتَّابٌ *kuttābun*.

عَالِمٌ *ālīmun*, learned, a savant, pl. عُلَمَاءُ *ulamā'u*.

- (ii) فَعِيلٌ *fa'īlun* (more commonly adjectival than nominal), e.g.

سَعِيدٌ *sa'īdun*, happy, fortunate, pl. سَعْدَاءُ *su'adā'u*.

كَرِيمٌ *karīmun*, generous, pl. كُرَمَاءُ *kuramā'u*.

شَرِيفٌ *sharīfun*, noble, pl. أَشْرَافٌ *'ashrāfun*.

غَبِيٌّ *ghabīyun*, stupid, pl. أَغْبِيَاءُ *'aghbiyā'u*.

(iii) فَعْلَانُ *fa lānu* (2nd declension) from simple verbs of the pattern فَعِلَ *fa ʿila* denoting temporary state, e.g.

كَسَلَانُ *kaslānu*, lazy, pl. كَسَالَى *kasālā*, fem. sing. كَسَلَى *kaslā*.

عَطَشَانُ *atshānu*, thirsty, pl. عَطَاشَى *atāshā*, fem. sing. عَطَشَى *atshā*.

نَعَسَانُ *na sānu*, sleepy, pl. نَعَاسَى *na āsā*, fem. sing. نَعَسَى *na sā*.

N.B. In Modern Arabic the pattern فَعْلَانُ *fa lānu* usually takes the sound endings in the feminine and plural, e.g. تَعَبَانُ *ta bānu*, tired, pl. تَعَبَانُونَ *ta bānūna*, fem. sing. تَعَبَانَةٌ *ta bānatun*.

(iv) فَعُولُ *fa ʿūlun* is an intensive form of patterns (i) and (iii), e.g.

جَهُولُ *jahūlun*, very ignorant.

كَسُولُ *kasūlun*, very lazy.

(v) فَعَّالٌ *fa ʿālun* denoting habitual action or profession, e.g.

أَكَّالٌ *'akkālun*, always eating, gluttonous.

عَدَّاءٌ *addā'un*, always running, a runner.

Patterns (iv) and (v) take the regular feminine and sound plural endings.

(vi) مَفْعُولٌ *maf ʿūlun* actually the passive participle of simple verbs, e.g.

مَسْرُورٌ *masrūrun*, pleased, overjoyed.

مَشْغُولٌ *mashghūlun*, occupied, busy.

This pattern takes the sound plural endings when it refers to rational beings, otherwise broken plural (see Lesson IV, pattern (x)), or the sound feminine plural ending, e.g.

مَرْسُومٌ *marsūmun*, a decree, pl. مَرَّاسِيمٌ *marāsīmu*.

مَوْضُوعٌ *mawḍū'un*, a subject, topic, pl. مَوْضُوعَاتٌ *mawḍū'ātun*.

(vii) The pattern أَفْعَلُ 'af'alu, fem. sing. فَعْلَاءُ fa'ālā'u, masc. and fem. pl. فُعْلٌ fu'ulun is confined to adjectives denoting colours or defects of the body, e.g.

أَسْوَدُ 'aswadu, black, fem. sing. سَوْدَاءُ sawdā'u, pl. سُودٌ sūdun.

أَحْمَرُ 'ahmaru, red, fem. sing. حَمْرَاءُ hamrā'u, pl. حُمُرٌ humrun.

أَصْفَرُ 'asfaru, yellow, fem. sing. صَفْرَاءُ ṣafrā'u, pl. صُفْرٌ ṣufrun.

أَخْضَرُ 'akhḍaru, green, fem. sing. خَضْرَاءُ khadrā'u, pl. خُضْرٌ khudrun.

أَبْيَضُ 'abyaḍu, white, fem. sing. بَيْضَاءُ bayḍā'u, pl. بَيْضٌ bīḍun.

N.B. The sound group 'uy' being repugnant to Arab ears 'u' changes into 'i' the vowel cognate to the following consonant.

أَبْكَمُ 'abkamu, dumb, fem. sing. بَكْمَاءُ bakmā'u, pl. بُكْمٌ bukmun.

أُطْرَشُ 'aṭraṣhu, deaf, fem. sing. طَرَشَاءُ tarshā'u, pl. طُرَشٌ turshun.

أَعْمَى 'a'ema (for أَعْمَى 'a'emyu, see Introduction § 3), blind, fem. sing. عَمِيَاءُ amyā'u, pl. عُمَى umyun.

The dual of this pattern, as of the preceding ones, is regular except that here the هَمْزَةُ الْقَطْعِ hamzat-al-qat' in the feminine changes into w, e.g.

أَسْوَدَانِ 'aswadāni, two black men.

سَوْدَاوَانِ sawdāwāni, two black women.

## 25. Comparative and Superlative

The pattern أَفْعَلُ 'af'alu is also used to form the comparative and superlative of patterns (i), (ii) and (iii) above and in the comparative it is the same for masculine, feminine, dual and plural. In a comparison 'than' is expressed by the preposition مِنْ min, e.g.

الْوَلَدُ أَكْبَرُ مِنَ الْبِنْتِ al-waladu 'akbaru mina l-binti, the boy is bigger (older) than the girl.

الْوَلَدَانِ أَكْبَرُ مِنَ الْبَنَتَيْنِ	<i>al-waladāni 'akbaru mina l-bintayni</i> , the (two) boys are older than the (two) girls.
الْمَدْرَسَةُ أَصْغَرُ مِنَ الْمَحْكَمَةِ	<i>al-madrasatu 'aṣgharu mina l-maḥkamati</i> , the school is smaller than the law-court.
الرِّجَالُ أَقْوَى مِنَ النِّسَاءِ	<i>al-rijālu 'aqwā mina l-nisā'i</i> , men are stronger than women.
التَّاجِرُ أَسْعَدُ حَالًا مِنَ الْفَلَّاحِ	<i>al-tājiru 'as'adu ḥālan mina l-fallāhi</i> , the merchant is better off (happier as regards state) than the peasant.

If the second and third radicals of an adjective are the same in the pattern أَفْعَلُ *'af'alu* they are run together and the vowel of the second radical thrown back on the first, e.g.

أَصَمٌّ	<i>'aṣammu</i> (for أَصَمٌّ <i>'aṣmamu</i> ), deaf.
شَدِيدٌ	<i>shadīdun</i> , strong, violent.
أَشَدُّ	<i>'ashaddu</i> , stronger, more violent.
جَدِيدٌ	<i>jadīdun</i> , new,
أَجَدُّ	<i>'ajaddu</i> , newer.

If an adjective is of pattern (vii) or a passive participle or a participle of a derived verb (to be dealt with later) then it cannot form its comparative as above. The phrase has to be turned as follows:

أَشَدُّ سَوَادًا	<i>'ashaddu sawādan</i> , stronger as regards blackness, blacker.
أَكْثَرُ سُورًا	<i>'aktharu surūran</i> , more as regards joy, more pleased.
مُجْتَهِدٌ	<i>mujtahidun</i> , industrious (active participle of a derived verb).
أَكْثَرُ اجْتِهَادًا	<i>'aktharu jihādān</i> , more as regards industry, more industrious.
أَقْلُّ لَذَّةً	<i>'aqallu ladhḥatan</i> , less as regards deliciousness, less delicious.

Note the use of the substantives خَيْرٌ *khayrun*, good, and شَرٌّ *sharrun*, evil, in the comparison:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ *al-ṣalātu khayrun mina ḥ-l-nawmi*, prayer is better than sleep.

الْقَتْلُ شَرٌّ مِنَ السَّرِقَةِ *al-qatlu sharrun mina ḥ-l-sariqati*, murder is worse than theft.

If the comparative form أَفْعَلُ *'af'alu* becomes definite by the prefixing of the definite article or the addition of a following genitive then it becomes *superlative* in meaning, e.g.

الْأَكْبَرُ *al-'akbaru*, the greatest one.

أَعْلَمُ النَّاسِ *'a'lamu ḥ-l-nāsi*, the most learned man.

أَصْغَرُهُمْ *'aṣgharuhum*, the smallest of them.

The superlative has a feminine form فُعْلَى *fu'ulā*, e.g.

الْحَرْبُ الْكُبْرَى *al-ḥarbu ḥ-l-kubrā*, the Great(est) War.

مِصْرُ الْعُلْيَا *Miṣru ḥ-l-ʿulyā*, Upper (Highest) Egypt.

Note that أَلِفٌ مَقْصُورَةٌ (*alif maqṣūra*) following a 'y' is generally written ا...ā, as it always is when followed by a suffix.

أَفْعَلُ *'af'alu*, when superlative, either takes the sound plural ending or, more usually, forms a broken plural, e.g.

أَكْبَرُ الْقَوْمِ *'akābiru ḥ-l-qawmi*, the greatest (men) of the nation.

حَسَنَاتُ السَّيِّدَاتِ *ḥusnayātu ḥ-l-sayyidāti*, the most beautiful (of the) ladies.

Note especially the very common superlative construction:

أَكْرَمُ رَجُلٍ *'akramu rajulin*, the most generous man.

أَذْكَى وَلَدٍ *'adhkā waladin*, the most intelligent boy (comp. adj. from ذَكِيٌّ *dhakīyun* intelligent).

هُوَ مِنْ أَغْنَى النَّاسِ *huwa min 'aghnā ḥ-l-nāsi*, he is one of the richest men.

## 26. Compound Adjectives

The Arabic language is very rich in compound adjectives, examples of which are the following:

قَلِيلُ الْعَقْلِ *qalīlu ʿl-aqli*, little of intelligence, stupid.

كَثِيرُ الْمَالِ *kathīru l-māli*, much of wealth, rich.

طَوِيلُ اللِّسَانِ *ṭawīlu l-lisāni*, long of the tongue, impertinent.

Such adjectives are indefinite and when qualifying an indefinite noun must have the article, e.g.

الرَّجُلُ الْكَثِيرُ الْمَالِ *al-rajulu l-kathīru l-māli*, the rich man.

الْإِمْرَأَةُ الطَّوِيلَةُ اللِّسَانِ *al-imra'atu l-ṭawīlatu l-lisāni*, the impertinent woman.

The nouns صَاحِبٌ *ṣāhibun*, a companion, master, ابْنٌ *ibnun*, a son, أَبٌ *ʾabun*, a father, أُمٌّ *ʾummun*, a mother, أَخٌ *ʾakhun*, a brother and ... ذُو *dhū*... the possessor of... plus nouns denoting qualities or properties are very frequently used to form compound adjectives, e.g.

صَاحِبُ عِلْمٍ *ṣāhibu ʿilmīn*, master of learning, learned.

ابْنُ حَرَامٍ *ibnu ḥarāmin*, the son of what is forbidden, a bastard.

أَبُو لِحْيَةٍ *ʾabū liḥyatin*, the father of a beard, bearded.

أَخُو ثِقَةٍ *ʾakhū thiqatin*, the brother of trust, trustworthy.

ذُو لُبٍّ *dhū lubbin*, the possessor of a heart (i.e. of intelligence, the heart being, according to the ancient Arabs, the seat of the intellect), intelligent.

The word ذُو *dhū*... (acc. ... ذَا *dhā*..., gen. ... ذِي *dhī*...) has as its feminine ذَاتٌ *dhātun* which also has an independent existence with the meaning of self or person.

Their duals are:

masc. ... ذَوَا *dhawā*... (nom.),

... ذَوَيْ *dhaway*... (acc. and gen.).

fem. ... ذَاتَا... *dhātā...* (nom.),

... ذَاتِي... *dhātay...* (acc. and gen.).

Their plurals are:

masc. ... ذَوُو... *dhawū...* (nom.),

... ذَوِي... *dhawī...* (acc. and gen.).

fem. ... ذَوَاتُ... *dhawātu...* (nom.),

... ذَوَاتِي... *dhawāti...* (acc. and gen.).

Lastly the opposite of simple adjectives may be formed by prefixing the pronoun *ghayru* <sup>غَيْرُ</sup>, someone other, something other, e.g.

*ghayru sharīfin*, other than noble, ignoble.

*ghayru mumkinin*, other than possible, impossible.

Examples :

أُخْتُ التَّاجِرِ جَالِسَةٌ عَلَى كُرْسِيٍّ خَشَبٍ

'ukhtu ḥ-l-tājiri jālisatun ʿalā kursīyi *khashabin*,

The merchant's sister is sitting on a wooden chair.

أَخُو عُمَرَ أَجْهَلُ وَلَدٍ فِي الْمَدْرَسَةِ

'akhū ʿumara 'ajhalu waladin fi ḥ-l-madrasati,

Omar's brother is the most ignorant boy in the school.

الرَّجُلُ الْكَسَلَانُ ذُو هُمُومٍ كَثِيرَةٍ

al-rajulu ḥ-l-kaslānu dhū humūmin (sing. <sup>هَمٌّ</sup> *hammun*) *kathīratin*,

The lazy man is the possessor of (has) many cares.

هَلِ الْكِتَابُ الْأَحْمَرُ عَلَى الْمَائِدَةِ الْخَضِرَاءِ؟

hali ḥ-l-kitābu ḥ-l-'aḥmaru ʿalā ḥ-l-mā'idati ḥ-l-khadrā'i?

Is the red book on the green table?

لَا، هُوَ فِي الدَّرَجِ الْأَكْبَرِ تَحْتَ كُتُبِ فَاطِمَةَ

lā, huwa fi ḥ-l-durji ḥ-l-'akbari taḥta kutubi Fāṭimata,

No, it is in the largest drawer under Fatima's books.

هِيَ ذَاتُ عَيْنَيْنِ زَرْقَاوَيْنِ جَمِيلَتَيْنِ

hiya *dhātu* ع *aynayni* *zarqāwayni* *jamīlatayni*,  
She is the possessor of (has) two beautiful blue eyes.

قَلَمُ الْمَدْرَسِ أَطْوَلُ مِنْ قَلَمِ التِّلْمِذِ

*qalamu* لـ *mudarrisi* 'aṭwalu min *qalami* لـ *tilmīdhī*,  
The teacher's pen is longer than the pupil's.

التَّلَامِيذَةُ الْكِبَارُ قَاعِدُونَ عَلَى الْأَرْضِ أَمَامَ الشَّيْخِ

*al-talāmidhātu* لـ *kibāru* *qā'idūna* ع *alā* لـ 'arḍi 'amāma لـ  
*shaykhi*,

The big pupils are sitting on the ground before the shaykh.

السَّفَرُ وَقْتُ الْحَرْبِ غَيْرُ مُمَكِّنٍ

*al-safaru waqta* لـ *harbi* (acc. of time) *ghayru mumkinin*,  
Travel in time of war is impossible.

التُّفَّاحُ أَلَدُّ مِنَ الْبُرْتَقَالِ

*al-tuffāhu* 'aladhdhu mina لـ *burtuqālī*,  
Apples are more delicious than oranges.

الْوَلَدُ الطَّوِيلُ اللَّسَانِ غَيْرُ مَحْبُوبٍ

*al-waladu* لـ *tawīlu* لـ *lisāni* *ghayru maḥbūbin*,  
The impertinent boy is not liked.

#### SUPPLEMENTARY VOCABULARY

غُرْفَةٌ *ghurfatun*, a room.

جَامِعَةٌ *jāmi'atun*, an university.

صَوَابٌ *ṣawābun* (noun), what is right.

أَمْرِيكَ (أَمِيرِكَا) 'Amrīkā ('Amērikā), America.

مَعَ *ma'a*, with.

زَوْجٌ *ẓawjun*, a spouse.



## EXERCISE VI

أبناء التجار أكالون. الأولاد الأغنياء غير محبوبين. الأميرة مسرورة بهدية الوزير. مراسيم الملك محترمة. حمو علي رجل كسلان. تلاميذ المدرسة مجتهدون. السفر إلى أمريكا غير ممكن. أين المائدة الحمراء؟ هي في غرفة النوم. الشيخ أعلم من الكتاب. البنات أجمل من الأولاد. التجار الأغنياء أسعد من الفلاحين الفقراء. هو أعلم أستاذ في الجامعة. أسير في مصر العليا. الله أعلم بالصواب. هو ذو عيني سوداوين. أين زوجة الأستاذ؟ هي في المطبخ مع الطباخة السوداء. أنتم طوال اللسان. زوج الأميرة المشهورة أغنى رجل في البلاد.

## TRANSLITERATION

'abnā'u l-tujjāri 'akkālūna. al-'awlādu l-aghbiyā'u ghayru mahbūbīna. al-'amīratu masrūratun biḥadīyati l-wazīri. marāsimu l-maliki muḥtaramatun. ḥamū 'alīyin rajulun kaslānu. talāmidḥatu l-madrasati mujtahidūna. al-safaru 'ilā 'Amrīkā ghayru mumkinin. 'ayna l-mā'idatu l-ḥamrā'u? hiya fī ghurfati l-nawmi. al-shaykhū 'a'lamu mina l-kātibī. al-banātu 'ajmalu mina l-'awlādī. al-tujjāru l-aghniyā'u 'as'adu mina l-fallāḥīna l-fuqarā'i. huwa 'a'lamu 'ustādhin fī l-jāmi'ati. 'Asyūtu madīnatun fī Miṣra l-'ulyā. Allāhu 'a'lamu bi-l-sawābi. huwa dhū 'aynayni sawdāwayni. 'ayna zawjatu l-'ustādhī? hiya fī l-matbakhi ma'a l-ṭabbākhati l-sawdā'i. 'antum tiwālu l-lisāni. zawju l-'amīrati l-mashūrati aghnā rajulin fī l-bilādi.

## TRANSLATION

The merchants' sons are gluttons. (The) stupid boys are not loved. The princess is pleased with the minister's present. The decrees of the king are respected. Ali's father-in-law is a lazy man. The pupils of the school are industrious. The journey to America is not possible (i.e. it is not possible to journey to America). Where is the red table? It is in the

bed-room (lit. the room of sleep). The shaykh is more learned than the clerk. The girls are more beautiful than the boys. The rich merchants are happier than the poor peasants. He is the most learned professor in the university. Asyut is a town in Upper Egypt. God is the best knower of what is right. He has black eyes. Where is the professor's wife? She is in the kitchen with the negro cook. You (pl.) are impertinent. The husband of the famous princess is the richest man in the country.

## LESSON VII

### 27. Pronominal Suffixes

Having noted the nominative of the personal pronouns in Lessons I and III we now come to their oblique cases, accusative and genitive. These are suffixes added to the verb in the case of the accusative and to a noun or preposition in the case of the genitive. They are identical in both cases with the exception of the 1st person singular. They are:

1st person sing. acc. *ني* *nī*, gen. *ي...ي* *ī* (usually *ي...ي* *īya*, before *همزة الوصل* *hamzat-al-waṣl*).

2nd person sing. masc. acc. and gen. *كَ* *ka*.

2nd person sing. fem. acc. and gen. *كِ* *ki*.

3rd person sing. masc. acc. and gen. *هُ* *hu*.

3rd person sing. fem. acc. and gen. *هَا* *hā*.

1st person plur. acc. and gen. *نَا* *nā*.

2nd person plur. masc. acc. and gen. *كُمْ* *kum*.

2nd person plur. fem. acc. and gen. *كُنَّ* *kunna*.

2nd person dual masc. and fem. acc. and gen. *كُمَا* *kumā*.

3rd person plur. masc. acc. and gen. *هُمْ* *hum*.

3rd person plur. fem. acc. and gen. *هُنَّ* *hunna*.

3rd person dual masc. and fem. acc. and gen. *هُمَا* *humā*.

If we add these pronominal suffixes to the simple verb ضَرَبَ *ḍaraba*, he struck, we have:

- ضَرَبَنِي *ḍarabanī*, he struck me.  
 ضَرَبَكَ *ḍarabaka*, he struck you (masc. sing.).  
 ضَرَبَكِ *ḍarabaki*, he struck you (fem. sing.).  
 ضَرَبَهُ *ḍarabahu*, he struck him (it).  
 ضَرَبَهَا *ḍarabhā*, he struck her (it).  
 ضَرَبْنَا *ḍarabanā*, he struck us.  
 ضَرَبَكُمْ *ḍarabakum*, he struck you (masc. pl.).  
 ضَرَبَكُنَّ *ḍarabakūnna*, he struck you (fem. pl.).  
 ضَرَبَكُمَا *ḍarabakumā*, he struck you (masc. and fem. dual).  
 ضَرَبَهُمْ *ḍarabahum*, he struck them (masc. pl.).  
 ضَرَبَهُنَّ *ḍarabahūnna*, he struck them (fem. pl.).  
 ضَرَبَهُمَا *ḍarabahumā*, he struck them (masc. and fem. dual).

Note the shift of the accent as the pronominal suffixes are considered an integral part of the word (see Introduction § 8).

If we add the pronominal suffixes to a noun we have:

- كِتَابِي *kitābī* (all three cases), my book (the book of me!).  
 كِتَابُكَ *kitābuka*, (nom.) your book.  
 كِتَابُكِ *kitābuki*, (nom.) your book.  
 كِتَابُهُ *kitābuhu*, (nom.) his book.  
 كِتَابُهَا *kitābuhā*, (nom.) her book.  
 كِتَابُنَا *kitābunā*, (nom.) our book.

كِتَابُكُمْ	<i>kitābukum</i> , (nom.) your book.
كِتَابُكُنَّ	<i>kitābukunna</i> , (nom.) your book.
كِتَابُكُمَا	<i>kitābukumā</i> , (nom.) your book.
كِتَابُهُمْ	<i>kitābuhum</i> , (nom.) their book.
كِتَابُهُنَّ	<i>kitābuhunna</i> , (nom.) their book.
كِتَابُهُمَا	<i>kitābuhumā</i> , (nom.) their book.

The suffixes <sup>و</sup> *hu*, <sup>هم</sup> *hum*, <sup>هن</sup> *hunna* and <sup>هما</sup> *humā*, change their 'u' to 'i' if they are immediately preceded by 'i', 'ī' or the diphthong 'ay', e.g.

فِي كِتَابِهِ	<i>fī kitābihi</i> , in his book.	فِيهِمْ	<i>fīhim</i> , in them.
فِي بُيُوتِهِنَّ	<i>fī buyūtihinna</i> , in their houses.		
فِي قَصْرَيْهِمَا	<i>fī qaṣrayhimā</i> , in their two palaces.		

But note <sup>منه</sup> *minhu*, from him, as <sup>و</sup> *hu* is not immediately preceded by 'i'.

The ending <sup>ة</sup>... *atun* changes into an ordinary *t* when followed by one of the pronominal suffixes, e.g.

لِمُدْرِسَتِهِ	<i>limudarrisatihi</i> , to his (fem.) teacher.
----------------	---

The nouns <sup>أَب</sup> *'abun*, a father, <sup>أَخ</sup> *'akhun*, a brother and <sup>حَم</sup> *hamun*, a father-in-law, take their lengthened forms noted in Lesson V when followed by a pronominal suffix with the exception of the 1st person singular, e.g.

أَبُوهُ	<i>'abūhu</i> , his father (nom.).
أَخَاكَ	<i>'akhāka</i> , your brother (acc.).
حَمِيَّهَا	<i>hamihā</i> , (of) her father-in-law (gen.).

but <sup>أَبِي</sup> *'abī*, my father, <sup>أَخِي</sup> *'akhī*, my brother and <sup>حَمِي</sup> *hamī*, my father-in-law (all three cases).

If the 1st person singular pronominal suffix  $\dots\bar{y}$  is preceded by a long vowel or the diphthong  $\dots ay$  it becomes  $\bar{y}$  *ya* and not  $\dots\bar{y}$  *ī*, e.g.

يَدَايِ *yadāya*, my (two) hands (nom.).

بَيْنَ يَدَيِ *bayna yadayya*, between my hands = in front of me.

Note especially مُعَلِّمِي *mu'allimīya*, my teachers (all three cases).

Contrary to what one would expect the nominative is not مُعَلِّمُوِي *mu'allimūya* owing to the Arabs' dislike of the combination of 'u' and 'y'.

Those prepositions which end with  $\dots\bar{a}$  (أَلِفٌ مَّقْصُورَةٌ) *'alif maqṣūra*) change it to the diphthong  $\dots ay$  when followed by a pronominal suffix, e.g.

عَلَيَّ *alayya*, on me.

إِلَيْنَا *'ilaynā*, to(wards) us.

لَدَيْهِمْ *ladayhim*, with them (chez eux).

It is also important to note that when a suffix is added to the preposition لِ *li*, to, for, it changes to لَ *la*, e.g.

لِي *lī*, to, for me

but لَكَ *laka*, to, for you.

لَهُ *lahu*, to, for him.

## 28. 'To have'

The Arabs have no exact equivalent of the English verb 'to have', the nearest approach to it being the verb مَلَكَ *malaka*, he possessed.

'To have' is, however, more commonly expressed by one of the prepositions لِ *li*, to, عِنْدَ *inda* or لَدَى *ladā*, with (chez) or مَعَ *ma'a*, with, in the company of, followed by the pronominal suffixes, e.g.

لِي قَلَمٌ *lī qalamun*, I have a pen (mihi est calamus).

لَهُ الْحَقُّ *lahu l-ḥaqqu*, he has the right, is right.

عِنْدَنَا كُتُبٌ حَمْرَاءُ كَثِيرَةٌ *indanā kutubun ḥamrā'u kathīratun*, we  
have many red books.  
مَعَهَا سَاعَةٌ ذَهَبٌ *ma'ahā sā'atu dhahabin*, she has a gold  
watch (with her now).

Examples :

هَلْ هُمْ فِي بُيُوتِهِمْ؟

*hal hum fī buyūtihim?*

Are they in their houses?

نَعَمْ، وَأَصْحَابُهُمْ مَعَهُمْ

*na'am, wa'aṣḥābuhum ma'ahum*,

Yes, and their friends are with them.

الْبَنَاتُ لِهِنَّ شُغْلٌ كَثِيرٌ

*al-banātu lahunna shughlun kathīrun*,

The girls have much work.

هَلْ مَعَكَ كِبْرَيْتٌ؟

*hal ma'aka kibritun?*

Have you matches (lit. sulphur)?

نَعَمْ، هُوَ فِي جَيْبِي

*na'am, huwa fī jaybī*,

Yes, they are (lit. it is) in my pocket.

أَبِي رَجُلٌ مُحْتَرَمٌ، هُوَ أَكْبَرُ مِنْ أَبِي مُحَمَّدٍ

*'abī rajulun muḥtaramun. Huwa 'akbaru min 'abī Muḥammadin*,

My father is an honoured man. He is older than Mohammed's father.

يَدَاهَا نَاعِمَتَانِ لِلْغَايَةِ

*yadāhā nā'imatāni li-l-ghāyati*,

Her hands are exceedingly soft (lit. soft to the limit).

أَخُونَا رَأْسُ مَكْتَبِهِ

*'akhūnā ra'isu maktabihi*,

Our brother is the head of his office.

هَلْ أَنْتُمْ قَاعِدُونَ بِلَا شُغْلٍ؟

*hal'antum qā'idūna bilā shughlin?*

Are you sitting idle (lit. without work)?

لَا، نَحْنُ مَشْغُولُونَ بِكِتَابَةِ دَرْسِنَا

*lā, nahnu mashghūlūna bikitābati darsinā,*

No, we are busy writing our lesson (lit. occupied with the writing of our lesson).

#### SUPPLEMENTARY VOCABULARY

عم *ammun*, a (paternal) uncle.

واجب *wājibun*, a duty, incumbent.

إِعْتَنَاءٌ *i'tinā'un*, (paying) attention, (taking) care.

درس *darsun* (pl. دُرُوسٌ *durūsun*), a lesson.

وسخ *wasikhun*, dirty.

#### EXERCISE VII

بَيْتِي أَكْبَرُ مِنْ بَيْتِكَ. لَهُ غُرْفَتَانِ فِي بَيْتِ عَمَّتِهِ. يَدَاهَا يَبْضَاوَانِ وَشَعْرُهَا  
أَسْوَدٌ. أَيْنَ مُحَمَّدٌ الْيَوْمَ؟ هُوَ فِي الْمَحْكَمَةِ مَعَ أَبِيهِ. مُعَلِّمِي (مُدْرِسِي) عُلَمَاءُ  
مَشْهُورُونَ. مَدْرَسَتُنَا أَجَدُّ مِنْ مَدْرَسَتِكُمْ. لِأَصْحَابِهِمْ بَيْتٌ كَبِيرٌ فِي مَدِينَةِ  
الْقَاهِرَةِ. أُخْتُهُ الصَّغِيرَةُ نَعْسَى. الْإِعْتِنَاءُ بِدُرُوسِنَا وَاجِبٌ عَلَيْنَا. أَقْلَامُهُمْ زُرْقَاءُ  
وَأَقْلَامُكُمْ خَضْرَاءُ. أَخِي تَاجِرٌ غَنِيٌّ فِي بَارِيسَ. لِأَمِيرِنَا قَصْرٌ جَمِيلٌ عَلَى جَبَلٍ.  
ثَوْبُكَ أَوْسَخُ مِنْ ثَوْبِ أَبِيكَ. لِلنَّاسِ الْفُقَرَاءِ بُيُوتٌ تَحْتَ الْأَرْضِ.

#### TRANSLITERATION

*baytī 'akbaru min baytika. lahu ghurfatāni fī bayti ammatihī. yadāhā bayḍāwāni washā' aswadu. 'ayna Muḥammadunī l-yawma? huwa fī l-maḥkamati ma'a 'abihi. mu'allimīya (mudarrisīya) 'ulamā'u mashhūrūna. madrasatunā 'ajaddu min madrasatikum. li'aṣḥābihim baytun*

*kabīrun fī madīnati l-Qāhirati. 'ukhtuhu l-ṣaghīratu na ʿsā. alī ʿtinā'u bidurūsinā wājibun ʿalaynā. 'aqlāmuhum ẓarqā'u wa'aqlāmukum khaḍrā'u. 'akhī tājirun ghanīyun fī Bārīsa. li'amīrinā qaṣrun jamīlun ʿalā jabalin. thawbuki 'awsakhu min thawbi 'abīki. li-l-nāsi l-fuqarā'i buyūnun tahta l-'ardī.*

## TRANSLATION

My house is bigger than yours (your house). He has two rooms in his (paternal) aunt's house. Her hands are white and her hair is black. Where is Mohammed to-day? He is in the law-court with his father. My teachers are famous scholars. Our school is newer than your school. Their friends have a large house in the city of Cairo. His little sister is sleepy. It is our duty to pay attention to our lessons. Their pens are blue and yours are green. My brother is a rich merchant in Paris. Our prince has a beautiful palace on a mountain. Your (fem.) garment is dirtier than your father's. The poor people have houses underground.

## LESSON VIII

## 29. The Perfect of a Simple Verb

As stated in the introductory note to Lesson IV in the Arabic language the root of an idea is nearly always a simple verb. There being no infinitive we find a root idea and its derivatives arranged in the dictionary under the heading of the 3rd person masculine singular of a simple verb.

This may consist of three or four radicals, their simple patterns being *فَعَلَ faʿala*, *فَعَّلَ faʿʿala* or *فَعِلَ faʿila* and *فَعَّلَلَ faʿʿlala*. The vast majority of Arabic verbs have three radicals.

It should be noted that a verb of the pattern *فَعَّلَ faʿʿala* always indicates a permanent quality, e.g. *قَبَحَ qabuḥa*, he was ugly, wicked, and a verb of the pattern *فَعِلَ faʿila* a temporary or passing state or action.

There are two tenses only, the perfect, denoting an action which at the time indicated was complete and finished, and the imperfect, denoting an action which is or was incomplete at a stated or implied time.

The perfect of the simple verb is conjugated according to the following paradigm:

1st person sing.	فَعَّلْتُ faʿʿad(u)(i)ltu.
2nd person sing. masc.	فَعَّلْتَ faʿʿalta.



2nd person sing. fem.	فَعَلْتِ fa'altī.
3rd person sing. masc.	فَعَلَ fa'ala.
3rd person sing. fem.	فَعَلَتْ fa'alat.
1st person plur.	فَعَلْنَا fa'alnā.
2nd person plur. masc.	فَعَلْتُمْ fa'altum.
2nd person plur. fem.	فَعَلْتُنَّ fa'altunna.
2nd person dual masc. and fem.	فَعَلْتُمَا fa'altumā.
3rd person plur. masc.	فَعَلُوا fa'alū.
3rd person plur. fem.	فَعَلْنَ fa'alna.
3rd person dual masc.	فَعَلَا fa'alā,
3rd person dual fem.	فَعَلَتَا fa'alatā.

Note the extra 'alif with which the 3rd person plur. masc. ends and that the 3rd person duals are formed by merely adding an 'alif to the 3rd person sing. masc. and fem.

According to the above paradigm the simple verb ضَرَبَ *ḍaraba*, he struck, is conjugated as follows:

ضَرَبْتُ ḍarabtu,	I struck or have struck.
ضَرَبْتَ ḍarabta,	you (masc.) struck.
ضَرَبْتِ ḍarabti,	you (fem.) struck.
ضَرَبَ ḍaraba,	he struck.
ضَرَبَتْ ḍarabat,	she struck.
ضَرَبْنَا ḍarabnā,	we struck.
ضَرَبْتُمْ ḍarabtum,	you (masc.) struck.
ضَرَبْتُنَّ ḍarabtunna,	you (fem.) struck.

ضَرَبْتُمَا *ḍarabtumā*, you (masc. and fem. dual) struck.

ضَرَبُوا *ḍarabū*, they (masc.) struck.

ضَرَبْنَ *ḍarabna*, they (fem.) struck.

ضَرَبَا *ḍarabā*, they (masc. dual) struck.

ضَرَبَتَا *ḍarabatā*, they (fem. dual) struck.

A four-radical such as *ترجم* *tarjama*, he translated, is conjugated in the perfect tense in exactly the same way, e.g.

تَرَجَمْتُ *tarjamtu*, I translated.

تَرَجَمْتَ *tarjamta*, you translated, etc.

If one wishes to emphasize that the action is complete one may prefix the particle *قَدْ* *qad* or *لَقَدْ* *laqad* to the perfect, e.g.

قَدْ كَتَبْتُ *qad katabtu*, I have written.

لَقَدْ ذَهَبُوا *laqad dhahabū*, They have gone.

The perfect is negated by prefixing *مَا* *mā*, e.g.

مَا كَتَبْنَا *mā katabnā*, We did not write.

مَا حَسَنَ فِعْلُهُ *mā ḥasuna fi'luhu*, His action was not good.

مَا سَمِعُوا *mā sami'ū*, They did not hear.

The pronominal suffixes given in the previous lesson are suffixed to the verb as objects and when this happens the following small changes are to be noted:

(i) The 3rd person plur. masc. loses its 'alif, e.g.

ضَرَبُونِي *ḍarabūnī*, They struck me.

سَمِعُوهَا *sami'ūhā*, They heard her.

(ii) The 2nd person plur. masc. <sup>فَعَلْتُمْ</sup> *fa'altum* becomes <sup>فَعَلْتُمُو</sup> *fa'altumū*, e.g.

<sup>كَتَبْتُمُوهُ</sup> *katabtumūhu*, you (masc. pl.) wrote it.

<sup>تَرَجَمْتُمُوهُمْ</sup> *tarjamtumūhā*, you translated them.

(Note <sup>هَآ</sup> *hā* (fem. sing.), since 'them' presumably refers to something inanimate or abstract.)

### 30. Word Order

The most approved word order in grammatical Arabic is verb+subject+object, e.g.

<sup>كَتَبَ الْمَعْلَمُ الدَّرْسَ عَلَى السَّبْوْرَةِ</sup>

*kataba l-mu'allimu l-darsa 'alā l-sabbūrati*,

The teacher wrote the lesson on the blackboard,

but one very often finds the subject put first, e.g.

<sup>الْخَبَّازُ خَبَزَ الْخُبْزَ فِي الْفُرْنِ</sup>

*al-khabbāzu khabaza l-khubza fi l-furni*,

The baker baked the bread in the oven.

Now, if the verb is placed first in the sentence it *must always be in the singular* even though the subject may be plural or dual, e.g.

<sup>سَرَقَ اللُّصُوصُ مَالَ التَّاجِرِ</sup>

*sarafa l-luṣṣu māla l-tājiri* (sing. <sup>لِصٍّ</sup> *liṣṣun*),

The robbers stole the merchant's property.

<sup>ذَهَبَ الرَّجُلَانِ إِلَى السُّوقِ</sup>

*dhaba l-rajulāni 'ilā l-sūqi*,

The two men went to the market.

<sup>غَسَلَتِ الْبَنَاتُ ثِيَابَهُنَّ</sup>

*ghasalati l-banātu thiyābahunna* (sing. <sup>ثَوْبٍ</sup> *thawbun*),

The girls washed their clothes.

سَمِعَتِ الْإِمْرَأَتَانِ الصَّدى

sami'ati *al-imra'atāni* *al-ṣadā*,

The two women heard the echo.

But if the subject *precedes* the verb then the verb *must agree in number* as well as in gender, e.g.

الْخُصُوفُ سَرَقُوا مَالَ التَّاجِرِ

*al-luṣūṣu saraqū māla* *al-tājiri*.

الرِّجَالُ ذَهَبُوا إِلَى السُّوقِ

*al-rajulāni dhahabā 'ilā* *al-sūqi*.

الْبَنَاتُ غَسَلْنَ ثِيَابَهُنَّ

*al-banātu ghasalna* *thiyābahunna*.

الْإِمْرَأَتَانِ سَمِعَتَا الصَّدى

*al-imra'atāni sami'atā* *al-ṣadā*.

(Note that *هَمْزَةُ الْوَصْلِ* *imra'atun*, a women, begins with *hamzat-al-waṣl*.)

If the subject is a collective the verb may be either masculine or feminine singular according to whether we think of the collective as a singular (i.e. a group) or as a plural of irrational beings, e.g.

نَزَلَتْ أَوْ نَزَلَتِ الْحَمَامُ عَلَى السَّطْحِ

*naẓala (naẓalati)* *al-ḥamāmu* *alā* *al-saṭḥi*,

The pigeons alighted on the roof.

The singular is, however, preferred by stylists.

### 31. The Passive of the Perfect

The passive of the perfect is formed according to the patterns *فُعِلَ* *fu'ila* and *فُعِلِلَ* *fu'lila*, e.g.

كُتِبَ *kutiba*, It was written,

تُرْجِمَ *turjima*, It was translated,

and conjugated in exactly the same manner as the active given above.

If the agent is mentioned in the sentence one *cannot use the passive*. Therefore a sentence such as 'this book was written by Dickens' must be turned to read 'Dickens wrote this book'.

*Examples:*

رَجَعْتُ مِنَ الصَّيْدِ بِلَا شَيْءٍ

*raja ʿtu mina ḥ-l-ṣaydi bilā shay'in,*

I came back from the hunt empty-handed (lit. without a thing).

هَلْ ذَهَبْتَ مَعَ أَخِيكَ إِلَى الْجِبَالِ؟

*hal dhahabta ma ʿa 'akhika 'ilā ḥ-l-jibāli?*

'Did you go to the mountains with your brother?

لَا، بَعَثَ لَنَا أَبُونَا خِطَابًا بِقُدُومِهِ

*lā, ba ʿatha lanā 'abūnā khiṭāban biqūdūmihi,*

No, our father sent us a letter announcing (lit. with) his arrival.

شَرَبَتِ الْبَنَاتُ الشَّايَ ثُمَّ غَسَلْنَ الْفَنَاجِينَ

*sharibati ḥ-l-banātu ḥ-l-shāya thumma ghasalna ḥ-l-fanājīna,*

The girls drank (the) tea then they washed the cups.

لَقَدْ سَمِعْنَا ذَلِكَ عِدَّةَ مَرَّاتٍ

*laqad sami ʿnā dhālika ʿiddata marrātin,*

We have heard that a number of times.

هَلْ تُرْجِمَ الْكِتَابُ إِلَى اللُّغَةِ الْإِنْكِلِيزِيَّةِ؟

*hal turjima ḥ-l-kitābu 'ilā ḥ-l-lughati ḥ-l-'ingilīziyyati?*

Has the book been translated into the English language?

أَقْدَمْتَن قَبْلَ الظُّهْرِ؟

*'aqadimtunna qabla ḥ-l-ṣuhri?*

Did you (fem.) arrive before noon?

لَا، مَا قَدِمْنَا إِلَّا بَعْدَ الظُّهْرِ بِسَاعَتَيْنِ

*lā, mā qadimnā 'illā ba ʿda ḥ-l-ṣuhri bisā ʿatayni,*

No, we only arrived (by) two hours after noon.

(Note إِلَّا.....مَا mā.....'illā, not.....except, only. Cf. French ne.....que.)

## SUPPLEMENTARY VOCABULARY

طَائِرَةٌ <i>ṭā'irātun</i> (pl. طَائِرَاتٌ <i>ṭā'irātun</i> ), an aircraft.	سَرِيعٌ <i>sarī'un</i> , swift.
هَوَاءٌ <i>hawā'un</i> , air.	قِطَارٌ <i>qiṭārūn</i> (pl. قُطُرٌ <i>quṭurun</i> ), a train.
مَتَى <i>mātā?</i> when?	كَسَرَ <i>kasara</i> , he broke.
مَنْ <i>man?</i> who?	قَمِيصٌ <i>qamīṣun</i> (pl. قُمَصَانٌ <i>qum- sānun</i> ), a shirt.
كَلْبٌ <i>kalbun</i> (pl. كِلَابٌ <i>kilābun</i> ), a dog.	أَيْضًا <i>'ayḍan</i> , also, too.
مَكْتَبَةٌ <i>maktabatun</i> (pl. مَكْتَبَاتٌ <i>maktabātun</i> ), a library, bookshop.	

## EXERCISE VIII

نَزَلَتِ الطَّائِرَةُ عَلَى الْأَرْضِ بَعْدَ سَاعَةٍ فِي الْهَوَاءِ. أَذْهَبَتِ الْخَادِمَةُ إِلَى السُّوقِ؟  
نَعَمْ، ذَهَبَتْ إِلَى السُّوقِ مَعَ صَدِيقَتِهَا. مَتَى رَجَعَتَا؟ رَجَعَتَا بَعْدَ الظُّهْرِ. شَرِبَ  
الرِّجَالُ قَهْوَتَهُمْ ثُمَّ ذَهَبُوا إِلَى الصَّيْدِ. بَعَثْتُ أَمَنَّا خِطَابًا طَوِيلًا لِأَيْنَا فِي أَمْرِيكََا.  
مَنْ ضَرَبَ كَلْبِي؟ ضَرَبَهُ أَبُو الْبِنْتِ. هَلْ ذَهَبْتُمَا إِلَى بَارِيسَ بِالطَّائِرَةِ؟ لَا، ذَهَبْنَا  
بِالْقِطَارِ. الطَّائِرَةُ أَسْرَعُ مِنَ الْقِطَارِ. مَا سَمِعْنَا ذَلِكَ أَكْثَرَ مِنْ مَرَّةٍ. مَنْ غَسَلَ  
قَمِيصِي؟ غَسَلَتْهُ الْغَسَّالَةُ مَعَ قَمِيصَانِ أَخِيكَ. مَتَى تُرْجِمَتِ الْكُتُبُ إِلَى اللُّغَةِ  
الْعَرَبِيَّةِ؟ تُرْجِمَتِ مِنْ (مِنْذُ) زَمَانٍ. بَعَثَتِ الْمَدْرَسَاتُ كُتُبَهُنَّ إِلَى مَكْتَبَةِ الْجَامِعَةِ.  
هَلْ كَسَرَتِ الْخَادِمَةُ السَّاعَةَ؟ نَعَمْ، وَسَرَقَتْ أَشْيَاءَ كَثِيرَةً أَيْضًا.

## TRANSLITERATION

naḡalati ḥ-l-ṭā'irātu ʿalā ḥ-l-'arḡi baʿda sāʿatin fī ḥ-l-hawā'i. 'adhaha-  
bati ḥ-l-khādimatu 'ilā ḥ-l-sūqi? naʿam, dhahabat 'ilā ḥ-l-sūqi maʿa  
ṣadiqatihā. mātā rajaʿatā? rajaʿatā baʿda ḥ-l-ṡuhri. ṣhariba ḥ-l-rijālu  
qahwatahum ṡhumma dhahabū 'ilā ḥ-l-ṣaydi. baʿaṡhat 'ummunā kḡiṡāban  
ṡawīlan li'abīnā fī 'Amrikā. man ḡaraba kalbī? ḡarabahu 'abū ḥ-l-binti.  
hal dhahabtumā 'ilā Bārīsa biḥ-l-ṭā'irati? lā, dhahabnā biḥ-l-qiṡāri. al-

*tā'iratu 'asra ʿu min al-qitāri. mā sami ʿnā dhālika 'akthara (adv. acc.) min marratin. man ghasala qamīṣi? ghasalat-hu al-ghassālatu ma ʿa qumṣāni 'akhika. matā turjimati al-kutubu 'ilā al-lughati al-ʿarabīyati? turjimat min (mundhu) zamānin. ba ʿathati al-mudarrisātu kutubahunna 'ilā maktabati al-jāmiʿati. hal kasarati al-khādimatu al-sāʿata? na ʿam, wasaraqat 'ashyā' a kathīratan 'aydan.*

## TRANSLATION

The aircraft landed (lit. descended on the ground) after an hour in the air. Did the servant go to the market? Yes, she went to the market with her friend. When did they return? They returned in the afternoon. The men drank their coffee then went to the hunt. Our mother sent a long letter to our father in America. Who beat my dog? The girl's father beat him. Did you (two) go to Paris by air? No, we went by train. The aircraft is quicker than the train. We did not hear that more than once. Who washed my shirt? The washerwoman washed it along with your brother's shirts. When were the books translated into Arabic. They were translated a long time ago (lit. since a time). The (fem.) teachers sent their books to the university library. Did the servant break the clock? Yes, and she stole many things too.

## LESSON IX

32. The Perfect of كَانَ *kāna*, he was

We noted in Lesson I that the copulae 'am', 'is' and 'are' are not expressed. However, 'was' and 'were' are expressed by the perfect of the verb 'to be', e.g.

كَانَ *kāna*, he was.

This verb, the only auxiliary one in Arabic, is a so-called hollow verb (to be dealt with later) the middle radical of which seems to have fallen out. It is a contraction of كَوَّنَ *kawana*, the sound group وَ... *awa* (note both *a*'s short) generally contracting to ل... *ā* according to Arabic phonetics.

It is conjugated as follows:

كُنْتُ *kuntu*, I was.

كُنْتَ *kunta*, you (masc.) were.

كُنْتِ *kunti*, you (fem.) were.

كَانَ *kāna*, he was.

كَانَتْ *kānat*, she was.

كُنَّا *kunnā*, we were.

كُنْتُمْ *kuntum*, you (masc.) were.

كُنْتُنَّ *kuntunna*, you (fem.) were.

كُنْتُمَا *kuntumā*, you (masc. and fem. dual) were.

كَانُوا *kānū*, they (masc.) were.

كُنَّ *kunna*, they (fem.) were.

كَانَا *kānā*, they (masc. dual) were.

كَانَتَا *kānatā*, they (fem. dual) were.

Note the short *u* to which the middle radical *و* *w* shrinks in the 1st and 2nd persons and in the 3rd person plur. fem.

Any person of كَانَ *kāna* and the same person of the perfect of any other verb may be combined to form the plu. perfect of the latter. The finite particle قَدْ *qad* but لَقَدْ *laqad* may be inserted before the second perfect, e.g.

كَانَ كَتَبَ لَهُمْ خِطَابًا طَوِيلًا *kāna kataba lahum khiṭāban ṭawīlan*,  
He had written them a long letter.

كُنْتُ قَدْ فَرِحْتُ بِنَجَاحِهِ *kuntu qad fariḥtu binajāḥihi*, I had rejoiced at his success.

كَانَتْ فَهِمَتْ مَعْنَاهُ *kānat fahimat maʿnāhu*, She had understood its meaning.

(Note the change of the اَلِفْ مَقْصُورَةٌ *ʾalif maqṣūra* of مَعْنَى *maʿnan* (3rd declension) a meaning, idea, to ا...ā before the pronominal suffix),

كُنَّا شَرَبْنَا قَهْوَةً مَعَهَا *kunnā sharibnā qahwatan maʿahā*,  
We had drunk coffee with her.



- كَانُوا ذَهَبُوا إِلَى الْمَدِينَةِ *kānū dhahabū 'ilā l-madinati*, They had gone to the city.
- كُنَّ لَعِبْنَ مَعَ أَخَوَاتِهِنَّ *kunna la'ibna ma'a 'akhawātihinna*, They (fem.) had played with their sisters.

### 33. Predicate of كَانَ *kāna*

If the predicate of كَانَ *kāna* is a noun or adjective this must be in the accusative, e.g.

- كَانَ مُحَمَّدٌ تَاجِرًا *kāna Muḥammadun tājiran*, Mohammed was a merchant.
- كُنْتُ سَعِيدًا فِي شَبَابِي *kuntu sa'īdan fī shabābī*, I was happy in my youth.
- كُنْتُ تَعَبَانِ لَمَّا حَضَرْتُ لِيَزَارَتِكَ *kunta ta'abāna lammā ḥaḍartu li-zāratika*, You were tired when I came to visit you (lit. for your visit).
- كَانَتْ بِنْتًا لَطِيفَةً *kānat bintan laṭīfatan*, She was a charming girl.
- كُنَّا جَالِسِينَ فِي أَنْتِظَارِ الْأُسْتَاذِ *kunnā jālisīna fī 'ntiḡāri l-'ustādhi*, We were sitting awaiting (lit. in expectation of) the professor.
- كُنْتُمْ فَقَرَاءَ مِنْهُ سَنَةً *kuntum fuqarā'a mundhu sanatīn*, You were poor a year ago.
- كُنَّ مَشْغُولَاتٍ بِالْخِيَاطَةِ *kunna mashghūlātīn bi l-khiyātati*, They (fem.) were occupied with sewing.

### 34. Adverbs

The Arabic language is exceedingly poor in adverbs, the common way of rendering an adverb being to use the corresponding adjective in the accusative, e.g.

- رَكَضَ سَرِيعًا *rakaḍa sarī'an*, He ran swiftly.
- قَدِمَ بَطِيئًا *qadima baṭī'an*, He approached slowly.

One may also use the verbal noun of the verb in question qualified by an adjective to form an absolute accusative, e.g.

رَكَضَ رَكْضًا سَرِيعًا *rakaḍa rakḍan sarī'an*, He ran a swift running (swiftly).

قَدَّمَ قُدُومًا بَاطِلًا *qadima quḍūman baṭī'an*, He approached slowly.

كَتَبَ كِتَابَةً جَمِيلَةً *kataba kitābatan jamīlatan*, He wrote beautifully.

There are many patterns for the verbal nouns of simple verbs but *فَعْلٌ fa'elun* and *فُعُولٌ fu'ūlun* are by far the most common. These are generally given in the better dictionaries side by side with their verbs. Verbs of the pattern *فَعِلَ fa'ila* denoting a temporary state generally make their verbal nouns according to the pattern *فَعَّالٌ fa'alun*, e.g.

عَطَشَ *aṭisha*, he was (became) thirsty.

عَطَشَ *aṭashun*, thirst.

فَرِحَ *fariha*, he rejoiced.

فَرِحَ *farahun*, rejoicing, joy.

### 35. Verbal and Nominal Sentences

As stated in the preceding lesson it is usual in Arabic for the verb of the sentence to come first, such a sentence being known as a verbal sentence. A nominal sentence is one which begins with a noun or a pronoun.

Nominal sentences we very often find introduced by the particle *إِنَّ 'inna* after which the subject is in the accusative and the predicate in the nominative, e.g.

إِنَّ مُحَمَّدًا رَجُلٌ غَنِيٌّ *'inna Muḥammadan rajulun ghanīyun*, Mohammed is a rich man.

إِنَّ الْإِمْرَأَةَ طَبَّاحَةٌ مَاهِرَةٌ *'inna l-imra'ata ṭabbākhātun māhiratun*, The woman is a clever cook.

إِنَّ الْوَلَدَيْنِ مَرِيضَانِ *'inna l-waladayni marīḍāni*, The two boys are sick.

إِنَّ الْفَلَاحِينَ بَشْغُولُونَ فِي الْحَقْلِ 'inna ḥ-l-fallāḥīna mashghūlūna fī ḥ-l-ḥaqlī, The peasants are busy in the field.

A personal pronoun subject after إِنَّ 'inna is, according to the above rule, in the accusative (i.e. a pronominal suffix), e.g.

إِنَّهُ ذُو فَضْلٍ عَظِيمٍ 'innahu dhū fadlīn 'aẓīmīn, He is the dispenser (lit. master) of great bounty.  
 إِنَّكُمْ ذَهَبْتُمْ إِلَى الصَّيْدِ 'innakum dhahabtum 'ilā ḥ-l-ṣaydi, You went to the hunt.

Note that 'I' is either أَنَا 'innā or أَنَا 'innā and 'we' either أَنَا 'innā or أَنَا 'innā, the first of these being more common than the second.

إِنَّ 'inna has no translation in English, it being merely a device to introduce a nominal sentence. But if the predicate is prefixed by لَ la (emphatic 'lām') then إِنَّ 'inna acquires some force and is best translated by 'indeed', e.g.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ 'inna ḥ-l-'insāna lafī khusrīn, Man is indeed in loss.  
 إِنَّ الشَّابَّ لَشَجَاعٌ 'inna ḥ-l-shābba lashujā'un, The youth is indeed brave.

The particle إِنَّمَا 'innamā 'only' takes both subject and predicate in the nominative. Note that 'only' qualifies the predicate and *not* the subject, e.g.

إِنَّمَا عَلِيٌّ تَجَارٌ 'innamā 'alīyun najjārūn, Ali is only a carpenter.

The conjunction وَلَكِنْ lākin or more commonly وَلَكِنَّ walākin when followed by a nominal sentence generally becomes وَلَكِنَّ walākinna and has the same construction after it as إِنَّ 'inna, e.g.

(أَنَا) ذَهَبْتُ إِلَى الْمَحْكَمَةِ وَلَكِنْ مُحَمَّدًا ذَهَبَ إِلَى بَيْتِهِ  
 ('anā) dhahabtu 'ilā ḥ-l-mahkamati walākinna Muḥammadan dhahaba 'ilā baytihi,  
 I went to the law-court but Mohammed went home.

هُوَ بِلاَ شَكٍّ كَثِيرٍ أَمَالٍ وَلَكِنَّهُ بَخِيلٌ

*huwa bilā shakkīn kathīru ʾl-māli walākinnaḥu bakhīlun,*  
He is without doubt wealthy but he is miserly.

The conjunction *فَإِنَّ* *fa'inna*, for, is merely *فَ* *fa*, and, so + *إِنَّ* *'inna*.

Lastly the two particles *لَعَلَّ* *la ʿalla*, perhaps, in the hope that, it is to be hoped that, and *لَيْتَ* (يَا) *(yā) layta*, would that! both take the same construction after them as *إِنَّ* *'inna*, e.g.

ذَهَبْتُ إِلَى زَيْدٍ لَعَلَّهُ عَثَرَ عَلَى قَلَمِي

*dhahabtu 'ilā Zaydin la ʿallahu ʿathara ʿalā qalamī,*  
I went to Zayd hoping that he *had* found my pen.

(N.B. *عَثَرَ* *ʿathara ʿalā*, he found by chance, lit. he tripped over).

(يَا) لَيْتَ هِنْدًا حَاضِرَةً الْيَوْمَ!

*(yā) layta Hindan ḥāḍiratunī ʾl-yawma!*  
Would that Hind were present to-day!

### 36. Construction after *أَمَّا* *'ammā*, as for

Finally, if the subject of a nominal sentence is introduced by *أَمَّا* *'ammā*, as for, then the predicate *must* be prefixed by *فَ* *fa*, e.g.

أَمَّا الْحَاكِمُ فَرَجُلٌ قَوِيٌّ

*'ammā ʾl-ḥākimu farajulun qawīyun* or

أَمَّا الْحَاكِمُ فَهُوَ رَجُلٌ قَوِيٌّ

*'ammā ʾl-ḥākimu fahuwa rajulun qawīyun,*  
The Governor is a strong man (lit. as for the Governor...),

أَمَّا أَنَا فَخَرَجْتُ فِي الْحَالِ

*'ammā 'anā fakharajtu fi ʾl-ḥālī,*  
As for me, I went out immediately (lit. in the instant).

## Examples:

هَلْ كُنْتُمْ شَرِبْتُمْ الْقَهْوَةَ قَبْلَ وُصُولِهِ؟

*hal kuntum shāribtumu ḥ-l-qahwata qabla wuṣūlihi?*  
Had you drunk coffee before his arrival?

مَا كُنَّا شَرِبْنَاهَا

*mā kunnā shāribnāhā,*  
We had not drunk it.

كَانَ الْمَنْظَرُ مِنْ قِمَّةِ الْجَبَلِ جَمِيلًا

*kāna ḥ-l-manẓaru min qimmatī ḥ-l-jabali jamīlan,*  
The view from the top of the mountain was beautiful.

كَانَتْ طُفُولَتُهُمْ سَعِيدَةً جِدًّا

*kānat ṭufūlatuhum saʿīdatan jiddan,*  
Their childhood was very happy.

قَدْ غَسَلَتِ الْبِنْتُ الْفَنَاجِينَ جَيِّدًا

*qad ghasalati ḥ-l-bintu ḥ-l-fanājina jayyidan,*  
The girl washed the cups well.

أَنَا مَشْغُولٌ كُلَّ يَوْمٍ بِكِتَابَةِ كِتَابٍ

*'anā mashghūlun kulla yawmin bikitābati kitābin,*  
I am busy every day with the writing of a book.

فَرَحْنَا قَرَحًا عَظِيمًا لِزَوَاجِهَا

*farihnā farāḥan ʿaẓīman liẓawājiḥā,*  
We rejoiced greatly at her marriage.

سَرَقَ اللَّصُوصُ ذَهَبَ الْبَخِيلِ وَفِضَّتَهُ وَلَكِنَّهُمْ تَرَكُوا لَهُ كُلَّ كُتُبِهِ

*saraqa ḥ-l-luṣūṣu dhahaba ḥ-l-bakhīli wafīḍḍatahu walākinnahum*  
*tarakū lahu kulla kutubihī,*  
The thieves stole the miser's gold and silver but they left him  
all (of) his books.

## SUPPLEMENTARY VOCABULARY

كَيْفَ? *kayfa?* how?وَالِدٌ *wālidun*, a begetter (i.e. father).أَمْسٍ *'amsi*, yesterday.عِنْدَمَا *indamā*, when (conj.).إِمْتِحَانٌ *imtiḥānun*, an examination.خَبْرٌ *khābarun* (pl. أَخْبَارٌ *'akhbārun*), (piece of) news.مَكْتُوبٌ *maktūbun*, written.نَجَحَ *najaḥa*, he succeeded.

## EXERCISE IX

أَيْنَ كُنْتَ بَعْدَ الظُّهْرِ؟ كُنْتُ فِي الْجَنِينَةِ مَعَ أَخَوَيْ مُحَمَّدٍ وَعَمْرِ. كَيْفَ كَانَتْ  
 حَالُ السَّيِّدَةِ وَالِدَتِكَ أَمْسٍ؟ كَانَتْ بِخَيْرٍ وَلِلَّهِ الْحَمْدُ. أَفَرِحْتَنَ عِنْدَمَا نَجَحْتَنَ فِي  
 امْتِحَانِكُنَّ؟ نَعَمْ، فَرِحْنَا فَرَحًا كَبِيرًا. هَلْ كَانَتْ أُخْتُكَ عَطَشَى عِنْدَمَا قَدِمْتَ مِنْ  
 دِمَشْقٍ؟ لَا، كَانَ مَعَهَا قَلِيلٌ مِنَ الْمَاءِ فِي السَّفَرِ. إِنَّ الرَّجُلَيْنِ لَمَشْهُورَانِ. إِنِّي  
 كُنْتُ مَسْرُورًا جَدًّا عِنْدَمَا سَمِعْتُ الْخَبَرَ. إِنَّمَا كَانُوا فَلَاحِينَ فَقَرَاءَ. يَا لَيْتَكَ كُنْتَ  
 حَاضِرًا عِنْدَمَا ضَرَبُونِي! أَمَّا الْبِنْتُ الْمَرِيضَةُ فَشَرِبَتْ قَلِيلًا مِنَ الْمَاءِ. كَانَتْ كُلُّ  
 كُتُبِ الْعَالَمِ مَكْتُوبَةً بِاللُّغَةِ الْأَلْمَانِيَّةِ.

## TRANSLITERATION

'ayna kunta ba'ada l-zuhri? kuntu fī l-junaynati ma'a 'akhawayya,  
 Maḥmūdīn wa Umara. kayfa kānat ḥālu l-sayyidati wālidatika 'amsi?  
 kānat bikhayrīn walīllāhi l-ḥamdu. 'afariḥtunna indamā najaḥtunna fī  
 imtiḥānikunna? na'am, fariḥnā farāḥan kabīran. hal kānat 'ukhtuka  
 atshā indamā qadīmat min Dimashqa? lā, kāna ma'ahā qalīlun mina

al-mā'i fī al-safari. 'inna al-rajulayni lamashhūrāni. 'innū kuntū masrūran jiddan ʿindamā samiʿtu al-khabara. 'innamā kānū fallāḥīna fuqarā'a. yā laytaka kunta ḥāḍiran ʿindamā ʿarabūnī! 'ammā al-bintu al-marīḍatu fasharibat qalīlan min al-mā'i. kānat kullu kutubī al-ʿālimi maktūbatan bi al-lughati al-ʿalmāniyati.

## TRANSLATION

Where were you in the afternoon? I was in the garden with my (two) brothers, Mahmud and Omar. How was your mother (lit. the condition of the lady, your mother) yesterday? She was well (lit. in good), praise be to God. Did you (fem. pl.) rejoice when you passed your examination (lit. succeeded in...)? Yes, we were very happy. Was your sister thirsty when she arrived from Damascus? No, she had a little water with her on the journey. The two men are indeed famous. I was indeed very pleased when I heard the news. They were only poor peasants. Would that you had been present when they struck me! As for the sick girl, she drank a little water. All the scholar's books were written in the German language.

## LESSON X

## 37. Demonstrative Pronouns

The demonstrative pronouns are:

this, that	ذَا <i>dhā</i> masc. sing. (all three cases).
this, that	ذِي <i>dhī</i> , or, more commonly ذِهِ <i>dhihi</i> fem. sing. (all three cases).
these, those (two)	ذَانِ <i>dhāni</i> masc. nom.
these, those (two)	ذَيْنِ <i>dhayni</i> masc. acc. and gen.
these, those (two)	تَانِ <i>tāni</i> fem. nom.
these, those (two)	تَيْنِ <i>tayni</i> fem. acc. and gen.
these, those	أُولَءِ <i>'ulā'i</i> masc. and fem. plur. (all three cases).

Note that the 'u' of أُولَءِ *'ulā'i*, although written long, is pronounced short.

These pronouns are rarely used as above, being more commonly prefixed by *hā* (written هـ) to denote propinquity, e.g.

هَذَا *hādḥā*, this (masc.),

هَذِهِ *hādḥihi*, this (fem.),

هَؤُلَاءِ *hā'ulā'i*, these (masc. and fem.),

or suffixed by *ka* or *lika* to denote distance, e.g.

ذَٰكَ *dhāka* or, more commonly, ذَٰلِكَ *dhālika*, that (masc.).

ذَٰنِكَ *dhānika*, those two (masc. nom.).

أُولَٰئِكَ *'ulā'ika*, those (masc. and fem. plur.).

Note especially تِلْكَ *tilka*, that (fem.).

### 38. Demonstrative Adjectives

If one of these demonstrative pronouns is immediately followed by the definite article, then the two combined form a demonstrative adjective, e.g.

هَذَا الْكِتَابُ *hādḥā l-kitābu*, this book.

هَذِهِ الْإِسْرَاءُ *hādḥihi l-imra'atu*, this woman.

هَؤُلَاءِ النَّاسُ *hā'ulā'i l-nāsu*, these people.

ذَٰلِكَ الْبَيْتُ *dhālika l-baytu*, that house.

تِلْكَ الشَّجَرَةُ *tilka l-shajaratu*, that tree.

أُولَٰئِكَ الرِّجَالُ *'ulā'ika l-rijālu*, those men.

هَٰذَانِ الْخَيَّاطَانِ *hādḥāni l-khayyātāni*, these (two) tailors.

تَانِكَ الْبِنَتَانِ *tānika l-bintāni*, those (two) girls.

If the word one wishes to qualify by the demonstrative adjective is definite *without* the definite article, i.e. if it is a proper name or followed by a genitive, then the demonstrative adjective must *follow* the noun or



genitive construction it qualifies, being really a pronoun in apposition, e.g.

- مُحَمَّدٌ هَذَا *Muḥammadun hādhā*, this Mohammed.  
 عَائِشَةُ هَذِهِ *ʿāʾishatu hādhīhi*, this Ayisha.  
 كُتُبُ الْمَدَرِّسِ هَذِهِ *kutubu l-mudarrisi hādhīhi*, these books of the teacher.  
 أَسَاتِدَةُ الْجَامِعَةِ أُولَئِكَ *ʾasātidhatu l-jāmiʿati ʾulāʾika*, those university professors.

If the predicate of a demonstrative pronoun begins with the definite article the corresponding personal pronoun must be inserted between the two since, as noted above, the personal pronoun immediately followed by the definite article becomes the demonstrative adjective, e.g.

- هَذَا هُوَ السَّيْفُ *hādhā huwa l-sayfu*, This is the sword.  
 تِلْكَ هِيَ الْخَدَّامَةُ *tilka hiya l-khaddāmatu*, That is the servant-girl.  
 هَؤُلَاءِ هُمُ الْكَرَامُ *hāʾulāʾi humu l-kirāmu*, These are the generous ones.  
 هَذِهِ هِيَ النِّهَايَةُ *hādhīhi hiya l-nihāyatu*, This is the end.

If the predicate is definite by reason of a following genitive then the insertion of the personal pronoun is optional, e.g.

- هَذَا (هُوَ) بَيْتِي *hādhā (huwa) baytī*, This is my house.  
 هَذِهِ (هِيَ) زَوْجَةُ الضَّابِطِ *hādhīhi (hiya) zawjatu l-dābiṭi*, This is the officer's wife.  
 هَؤُلَاءِ (هُمْ) ضَبَّاطُ الْجَيْشِ *hāʾulāʾi (hum) ḍabbāṭu l-jayshi*, These are the officers of the army.

### 39. Relative Pronouns

The relative pronouns are:

- that, which, who    الَّذِي *alladhī* masc. sing. (all three cases).  
 that, which, who    الَّتِي *allatī* fem. sing. (all three cases).

that, which, who	الَّذَانِ	<i>al-ladhāni</i> masc. dual nom.
that, which, whom	الَّذَيْنِ	<i>al-ladhayni</i> masc. dual acc. and gen.
that, which, who	الَّتَانِ	<i>al-latāni</i> fem. dual nom.
that, which, whom	الَّتَيْنِ	<i>al-latayni</i> fem. dual acc. and gen.
that, which, who	الَّذِينَ	<i>alladhīna</i> masc. plur. (all three cases).
that, which, who	الَّتِي	<i>al-lātī</i> or <i>اللَّوَاتِي</i> <i>al-lawātī</i> or <i>اللَّائِي</i> <i>al-lā'ī</i> fem. plur. (all three cases).

Note that in the forms which occur most frequently, *الَّذِي* *alladhī*, *الَّتِي* *allatī* and *الَّذِينَ* *alladhīna*, there is only one 'l', whereas the other forms have two 'l's. The initial *hamza* is *hamzat-al-waṣl*.

If the subject of a subordinate relative clause is other than the noun or pronoun qualified by it then the relative must be resumed by a personal pronoun, e.g.

	الرَّجُلُ الَّذِي ضَرَبَ مُحَمَّدًا	<i>al-rajulu ḥlladhī ḍaraba Muḥammadan</i> , The man who struck Mohammed.
but	الرَّجُلُ الَّذِي قَتَلُوهُ	<i>al-rajulu ḥlladhī qatalūhu</i> , The man whom they killed.
	الْبِنْتُ الَّتِي ذَهَبْتُ مَعَهَا إِلَى السُّوقِ	<i>al-bintu ḥllatī dhahabtu ma'ahā 'ilā ḥl-sūqī</i> , The girl with whom I went to the market.
	الْخِطَابُ الَّذِي كَتَبَتْهُ	<i>al-khiṭābu ḥlladhī katabathu</i> , The letter which she wrote.
	الْكِتَابُ الَّتِي فَرِحْنَا بِهَا	<i>al-kutubu ḥllatī fariḥnā bihā</i> , The books in which we rejoiced.
	النَّاسُ الَّذِينَ وَثِقْتُ بِهِمْ	<i>al-nāsu ḥlladhīna wathiqtu bihim</i> , The people in whom you trusted.

But note that if the noun qualified by the relative is indefinite the relative pronoun is omitted altogether, e.g.

	رَجُلٌ قَتَلُوهُ	<i>rajulun qatalūhu</i> , A man whom they killed.
	رَجُلٌ ضَرَبَ مُحَمَّدًا	<i>rajulun ḍaraba Muḥammadan</i> , A man who struck Mohammed.

بِنْتُ ذَهَبْتُ مَعَهَا *bintun dhahabtu ma* ع *ahā*, a girl with whom I went.  
 هُمْ نَاسٌ وَثَقْنَا بِهِمْ *hum nāsun wathiqnā bihim*, They are people in  
 whom we trusted.

#### 40. Interrogative Pronouns

The most common interrogative pronouns are:

مَنْ *man*? who?

مَا *mā*?, more commonly مَاذَا *mādhā*? what?

أَيْنَ *'ayna*? where?

كَيْفَ *kayfa*? how?

مَتَى *mātā*? when?

كَمْ *kam*? how much, many?

أَيُّ *'ayyūn*? (fem. أَيَّةٌ *'ayyatun*?) which? any.

These are all, with the exception of أَيُّ *'ayyūn*, indeclinable, e.g.

مَنْ حَضَرَ مَعَكَ؟ *man ḥaḍara ma* ع *aka*? Who came with you?

مَنْ ضَرَبْتَ؟ *man ḍarabta*? Whom did you strike?

كِتَابُ مَنْ هَذَا؟ *kitābu man hādhā*? Whose book is this?

مَاذَا كَتَبْتُمْ؟ *mādhā katabtum*? What did you write?

مِنْ أَيْنَ لَكَ هَذَا؟ *min 'ayna laka hādhā*? Where did you get this from?

مَتَى سَمِعْتُمْ ذَلِكَ؟ *mātā sami'atum dhālika*? When did you hear that?

After a preposition مَا *mā* as an interrogative is generally shortened to مَ *ma* and written attached to the preposition, e.g.

لِمَ *lima*? for what, why?

إِلَى مَتَى *'ilāma*? till when?

عَلَامَ؟ *alāma?* for what?

مِمَّ؟ *mimma?* from what?

Note that the noun qualified by كَمْ *kam?* how much, many? is in the accusative singular, e.g.

كَمْ كِتَابًا؟ *kam kitāban?* how many books?

كَمْ وَلَدًا؟ *kam waladan?* how many boys?

كَمْ سَاعَةً؟ *kam sā'atan?* how many hours?

but كَمْ السَّاعَةُ؟ *kami ḥ-l-sā'atu?* what time is it? (lit. how much is the hour?).

أَيُّ *'ayyūn* as an interrogative adjective governs a following genitive, e.g.

أَيُّ بَيْتٍ؟ *'ayyū baytin?* which house?

أَيُّ رَجُلٍ؟ *'ayyū rajulin?* which man?

أَيُّ الرِّجَالِ؟ *'ayyū ḥ-l-rijāli?* which (one) of the men?

أَيُّ *'ayyūn* is very often used as common gender and its feminine أَيْة *'ayyatun* neglected, e.g.

أَيُّ أَمِيرَةٍ؟ *'ayyū 'amīratin?* which princess?

When a sentence begins with one of these interrogative pronouns the spoken question mark أ *a* or هَلْ *hal* cannot be used.

Note that مَنْ *man* and مَا *mā* are very often used as relative pronouns equalling الَّذِي *alladhī*, e.g.

مَنْ قَتَلَ قَتِلَ *man qatala qutla*, He who killed was killed or he who kills will be killed.

قَدْ فَهِمْتُ مَا كَتَبُوهُ فِي خَطَابِهِمْ *qad fahimtu mā katabūhu fī khibābihim*, I understood what they wrote in their letter.

## Examples:

كَمْ تَلْمِيذًا فِي هَذِهِ الْمَدْرَسَةِ؟

*kam tilmīdhan fī hādhihi l-madrasati?*

How many pupils are in this school?

يَدُ الْوَلَدِ هَذِهِ نَظِيفَةٌ وَلَكِنَّ تِلْكَ وَسِخَةٌ

*yadu l-waladi hādhihi naẓīfatun walākinna tilka wasikhatun,*

This hand of the boy is clean but that one is dirty.

لِمَاذَا مَا ضَرَبْتَ الْخَادِمَ الَّذِي شَتَمَكَ؟

*limādhā mā ẓarabta l-khādima l-ladhī shatamaka?*

Why did you not strike the servant who insulted you?

هَذَا خَطَابٌ بَعَثَتْهُ سَيِّدَةٌ شَهِيرَةٌ

*hādha khīṭābun ba'athathu sayyidatun shahīratun,*

This is a letter which was sent by a famous lady.

أَيْنَ الطَّيِّبِ الَّذِي بَعَثْتُمْ فِي طَلَبِهِ؟

*'ayna l-ṭābiḥi l-ladhī ba'athum fī ṭalābihi?*

Where is the doctor you sent for? (lit. in search of whom you sent).

أَيُّ طَبِيبٍ طَلَبْتُمُوهُ؟

*'ayya ṭābiḥin ṭalabtumūhu?*

Which doctor did you ask for?

مَتَى تُرْجِمَ ذَلِكَ الْكِتَابُ؟

*mātā turjima dhālika l-kitābu?*

When was that book translated?

## SUPPLEMENTARY VOCABULARY

شُبَّاءُ *shubbākun* (pl. شَبَابِيكُ *shabābīku*), a window.

حَلِيبٌ *ḥalībun*, milk.

ضَابِطٌ *ḍābiṭun* (pl. ضَبَّاطٌ *dubbāṭun*), an officer.

مُسِنَّ musinnun, old.

خَالَ khālun, a (maternal) uncle.

رِسَالَةٌ risālatun (pl. رَسَائِلُ rasā'ilu), a message, letter.

#### EXERCISE X

هَذَا الْأَمِيرُ أَعَدَلَ مِنْ ذَلِكَ الْمَلِكِ. هَؤُلَاءِ الرِّجَالُ مَشْغُولُونَ فِي مَكَاتِبِهِمْ.  
لَمْ يَطْبَخْ ذَلِكَ الْبَيْتُ شَبًّا كَانَ. يَبُوتُ الرَّجُلُ الْغَنِيِّ تِلْكَ عَلَى نَهْرٍ. أَيْنَ أَوْلَاكَ  
الْأَوْلَادُ الَّذِينَ شَرَبُوا الْحَلِيبَ؟ هُمْ فِي جَنِينَةٍ هَذِهِ السَّيِّدَةِ. هَذَا كِتَابٌ جَيِّدٌ.  
مَنْ كَتَبَهُ؟ كَتَبَهُ رَجُلٌ أَسَمَهُ أَحْمَدٌ. إِنَّ أَوْلَاكَ السَّادَةَ الَّذِينَ شَرِبْتُمْ مَعَهُمْ  
الشَّايَ كَانُوا ضَبَاطًا فِي الْجَيْشِ الْمِصْرِيِّ. سَمِعْتُ السَّيِّدَاتِ اللَّوَاتِي ذَهَبْنَ إِلَى  
الْجَنِينَةِ مَعَ هَذَا الْأَسْتَاذِ الْمُسْنِ خَبَرَ زَوْاجِ ابْنِهِ. كَتَبْنَا هَذِهِ هَدِيَّةً مِنْ خَالَتِنَا الَّتِي  
بَعَثَتْهَا لَنَا بِالْبَرِيدِ. أَفَهِمْتُمْ مَا كَانَ مَكْتُوبًا فَوْقَ بَابِ الْقَصْرِ؟ نَعَمْ، وَكَتَبْنَاهُ فِي  
رِسَالَةٍ بَعَثْنَاهَا إِلَى أَصْدِقَائِنَا فِي الْهِنْدِ.

#### TRANSLITERATION

hādhā l-'amīru 'a'edalu min dhālika l-maliki. hā'ulā'i l-rijālu  
mashghūlūna fī makātibihim. limabakhi dhālika l-bayti shubbākāni.  
buyūtu l-rajuli l-ghanīyi tilka alā nahrin. 'ayna 'ulā'ika l-'awlādu  
lladhīna sharibū l-halība? hum fī junaynati hādhihi l-sayyidati.  
hādhā kitābun jayyidun. man katabahu? katabahu rajulunī smuhu  
'Ahmadu. 'inna 'ulā'ika l-sādata lladhīna sharibū ma'ahumu  
l-shāya kānū dubbāṭan fī l-jayshi l-miṣriyi. sami'atī l-sayyidātu  
l-lawāti dhahabna 'ilā l-junaynati ma'a hādhā l-'ustādhi l-musinni  
khabara ṣawāji bnihī. kutubunā hādhihi hadīyatun min khālatinā llatī  
ba'athathā lanā bi-l-barīdi. 'afahimtum mā kāna maktūban fawqa bābi  
l-qaṣri? na'am, wakatabnāhu fī risālatin ba'athnāhā 'ilā 'aṣdiqā'inā  
fī l-Hindī.

## TRANSLATION

This prince is more just than that king. These men are busy in their offices. The kitchen of that house has two windows. Those houses of the rich man are on a river. Where are those boys who drank the milk? They are in this lady's garden. This is an excellent book. Who wrote it? It was written by a man whose name is Ahmad. Those gentlemen with whom you (pl.) drank tea were officers in the Egyptian Army. The ladies who went to the garden with this old professor heard the news of his son's marriage. These books of ours are a gift from our (maternal) aunt who sent them to us by post. Did you understand what was written above the palace door? Yes, and we wrote it in a letter which we sent to our friends in India.

## LESSON XI

As it is presumed that the student is by now thoroughly familiar with the Arabic script, the transliteration will be dispensed with in this and subsequent lessons except for words and letters underlined, the construction or vowel-ing of which should be specially emphasized.

## 41. Derivatives of Verbs

The following are the most common derivatives from simple verbs:

(i) *The Verbal Noun* or Noun of Action.

As stated in Lesson IX there exist many patterns of the verbal noun each one being most conveniently learned along with its root verb. The most common patterns from simple three-radical verbs are فَعُولٌ, فَعَلٌ, فَعَالٌ and فَعَالَةٌ, e.g.

خَرَجَ he went out.

دُخُولٌ entrance.

خُرُوجٌ going out, exit.

قَتَلَ he killed.

دَخَلَ he entered.

قَتْلٌ killing, being killed.

(N.B. The verbal noun of a transitive verb may be either active or passive.)

ذَهَبَ he went.

كَتَبَ he wrote.

ذَهَابٌ going.

كِتَابَةٌ writing.

The verbal noun very often expresses the English infinitive or subordinate clause, e.g.

قَصَدْتُ الْخُرُوجَ I intended (made) to go out.

عَزَمَ عَلَى قَتْلِهِ he decided to kill him.

مَاذَا فَعَلْتُمْ بَعْدَ وُصُولِهِمْ؟ What did you do after they had arrived?

The verbal noun of simple four-radical verbs is of the pattern فَعْلَلَةٌ, e.g.

تَرْجِمَةٌ translating, translation.

دَنْدَنَةٌ humming, buzzing.

(ii) *The Active Participle*

This is of the pattern فَاعِلٌ in simple three-radical verbs. Used adjectivally it generally, though not always, takes the sound plural endings, used nominally it may take one or more of the numerous broken plural patterns, e.g.

دَاخِلٌ entering, one who enters. قَاتِلٌ killing, a murderer.

خَارِجٌ one who goes out. كَاتِبٌ writing, a writer, clerk.

The active participle of simple four-radical verbs is مُفَعِّلٌ *mu fa' ilun*, e.g.

مُتَرْجِمٌ translating, a translator.

مُدْنِدٌ humming, buzzing.

If the middle radical of the simple verb is one of the weak letters و and ي (i.e. if the verb is a hollow verb, see Lesson XVII), it changes into *hamzat-al-qat'* ع, e.g.

كَانَ he was (for كَوَّنَ). بَاعَ he sold (for بَيَّعَ).

كَانٍ being, existing. بَائِعٌ selling, a salesman.

قَالَ he said (for قَوَّلَ). سَالَ it flowed (for سَيَّلَ).

قَائِلٌ saying. سَائِلٌ flowing, liquid.



If the *third* radical of the simple verb is one of the weak letters و and ي then note the following important phonetic changes:

و... and ي... become ... in and و... becomes ي... Thus from قَضَى (for قَضَى), he decided, we have:

Nom. قَاضٍ (for قَاضِي) a judge.

Acc. قَاضِيًا a judge.

Gen. قَاضٍ (for قَاضِي) a judge.

From دَعَا (for دَعَا) he called, invited, we have:

Nom. دَاعٍ (for دَاعِي) a caller, inviter, propagandist.

Acc. دَاعِيًا (for دَاعِيًا) a caller, inviter, propagandist.

Gen. دَاعٍ (for دَاعِي) a caller, inviter, propagandist.

When these become definite ... becomes ي... , e.g.

القَاضِي the judge. الدَّاعِي the propagandist.

Active participles of verbs ending in و or ي when used adjectivally take the sound plural endings in which case يُو... and وُو... become وُو... and يُو... become يُو... , e.g.

قَاضُونَ nom. judging (plur.).

قَاضِينَ acc. and gen. judging (plur.).

دَاعُونَ nom. calling (plur.).

دَاعِينَ acc. and gen. calling (plur.).

When they refer to rational male beings and are used as nouns they always make their plurals according to the pattern فُعَلَاء. But يُو... and وُو... generally become ل... so we have:

قُضَاة (for قُضَاة) judges.

دُعَاة (for دُعَاة) propagandists.

The feminine (فَاعِلَةٌ) is regular in the singular, e.g.

جَارِيَةٌ a servant-girl (lit. a running girl), from جَرَى (for جَرَى) he ran.

The pattern فَاعِلَةٌ takes the broken plural form فَوَاعِلٌ, but note that in the *indefinite only* final ي... (nom.) and, quite irregularly, ي... (gen.) become ... in. Thus

Nom.	جَوَارٍ	الْجَوَارِي
Acc.	جَوَارِي	الْجَوَارِي
Gen.	جَوَارٍ	الْجَوَارِي

Although the pattern فَوَاعِلٌ is of the 2nd declension it seems to become of the 1st declension when the third radical is و or ي.

(iii) *The Passive Participle*

From simple three-radical verbs this is, as noted earlier, of the pattern مَفْعُولٌ, e.g.

مَضْرُوبٌ	beaten.	مَفْهُومٌ	understood.
مَقْتُولٌ	killed, murdered.	مَكْتُوبٌ	written.

If the middle radical is و or ي note the following changes:

(a) If و then this disappears altogether, e.g.

مَقُولٌ said, from قَالَ (for قَوْلٌ), he said.

(b) If ي then  $\bar{u}$  changes to  $\bar{i}$  and the middle radical falls out, e.g.

مَبِيعٌ sold, from بَاعَ (for بَيْعٌ), he sold.

If the third radical is ي then  $\bar{u}$  in the pattern مَفْعُولٌ becomes  $\bar{i}$ , e.g.

مَقْضِيٌ (for مَقْضَوِيٌ) decided,

مَرْمِيٌ (for مَرْمَوِيٌ from رَمَى he threw) thrown,

but quite regular مَدْعُوٌ called, invited.

The passive participle of a simple four-radical verb is formed according to the pattern <sup>مَفْعَلٌ</sup> *mufaʿalun*, e.g.

<sup>مُتَرْجِمٌ</sup> translated.

(iv) *The Noun of Place and/or Time*

This occurs in three patterns <sup>مَفْعَلٌ</sup>, <sup>مَفْعِلٌ</sup> and <sup>مَفْعَلَةٌ</sup>. Which one of these is derived from a given verb can only be learned through practice or reference to a dictionary, e.g.

<sup>مَكْتَبٌ</sup> a place of writing, desk, office.

<sup>مَجْلِسٌ</sup> a place of sitting, council.

<sup>مَدْرَسَةٌ</sup> a place of study or reading, school.

All three forms make their plurals according to the pattern <sup>مَفَاعِلٌ</sup>, e.g.

<sup>مَكَاتِبٌ</sup> desks, offices.

<sup>مَجَالِسٌ</sup> councils.

<sup>مَدَارِسٌ</sup> schools,

but note <sup>مَكْتَبَاتٌ</sup> plural of <sup>مَكْتَبَةٌ</sup> a book-shop, library.

If the second radical is *و* or *ي* then the vowel of the middle weak radical is thrown forward to the preceding vowelless first radical and becomes *long*, e.g.

<sup>مَقَامٌ</sup> (for <sup>مَقُومٌ</sup> from <sup>قَامَ</sup> he arose), a standing place.

<sup>مَضِيقٌ</sup> (for <sup>مَضِيقٌ</sup> from <sup>ضَاقَ</sup> it was narrow), a strait.

If the third radical is *و* or *ي* then final <sup>وَا...</sup>, <sup>وَا...</sup> and <sup>يَا...</sup>, <sup>يَا...</sup> become *'alif maqṣūra* (written <sup>ى...</sup>) and the word is indeclinable, e.g.

<sup>مَعْنَى</sup> (from <sup>عَنِ</sup> he meant) (place or) idea intended, meaning.

In the plural of nouns of place and time the third radical of which is

و or ي the same phenomena occur, as we noted in the last paragraph on the active participle above, e.g.

Nom.	مَعَانٍ	ideas	الْمَعَانِي
Acc.	مَعَانِي	ideas	الْمَعَانِي
Gen.	مَعَانٍ	ideas	الْمَعَانِي

(v) *The Noun of Instrument*

This is formed according to the patterns مَفْعَالٌ and مَفْعَلَةٌ (occasionally مَفْعَلٌ), e.g.

مِفْتَاحٌ (from فَتَحَ he opened) an instrument for opening, a key.

مِيزَانٌ (for مَوَازَنَ from وَزَنَ he weighed) a balance.

مَكْنَسَةٌ (from كَنَسَ he swept) a broom.

مِرْسَاةٌ (for مِرْسَوَةٌ from رَسَا it anchored) an anchor.

مِبْرَدٌ (from بَرَدَ he filed) a file.

These take the broken plural patterns مَفَاعِلٌ and مَفَاعِيلٌ according to whether the vowel between the second and third radicals is long or short, e.g.

مِفَاتِيحٌ	keys.	مَوَازِينُ	balances.
مَكَائِسُ	brooms.	مَرَاسٍ	anchors.
مِبَارِدٌ	files.		

## 42. Derivatives of Nouns

The most common derivatives of nouns are:

(i) *The Relative Adjective*

This is formed by adding عِلِّيُّ to the noun, e.g.

العَرَبُ	the Arabs.	عِلْمٌ	knowledge, science.
عَرَبِيٌّ	Arabic, Arabian.	عِلْمِيٌّ	scientific.

The feminine of this is very commonly used in modern Arabic for forming abstract ideas, e.g.

سُئِلَ	asked, responsible.	عَقْلِيَّ	mental.
مَسْئُولِيَّةٌ	responsibility.	عَقْلِيَّةٌ	mentality.
عَقْلٌ	mind.		

(ii) *The Diminutive* which is rarely used is formed according to the patterns فَعِيلٌ and, if there is a long vowel between the second and third radicals, فَعِيلٌ, e.g.

وَلِيدٌ	a small boy, urchin.
كُتَيْبٌ	a small book.
بْنِيَّةٌ	a little girl.
وَرِيقَةٌ	(from وَرَقَةٌ a leaf, sheet of paper), a small leaf.

The diminutive, even though it may refer to males, generally takes the sound feminine plural ending, e.g.

وَلِيدَاتٌ	small boys.	كُتَيْبَاتٌ	small books.
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*Examples:*

الدُّخُولُ صَعْبٌ وَلَكِنَّ الْخُرُوجَ أَصْعَبُ

It is difficult to go in but it is more difficult to come out.

مَنْ هُوَ مُتَرْجِمٌ هَذَا الْكِتَابِ؟

Who is the translator of this book?

إِنَّ الْقَاضِيَّ قَضَى بِبَرَاءَتِهِ

The judge pronounced him innocent (lit. decided (the matter) with his innocence).

كُنْتُ مَدْعُوًّا إِلَى حَفْلَةٍ وَلَكِنْ ذَهَبْتُ إِلَى الْمَدْرَسَةِ

I was invited to a party, but I went to school.

مَا مَعْنَى هَذِهِ الْكَلِمَةِ؟ لَهَا مَعَانٍ عَدِيدَةٌ

What is the meaning of this word? It has numerous meanings.

(Note: At this stage of his studies it is essential for the student to acquire a good Arabic dictionary. The best Arabic-English dictionaries for beginners are those published by the Catholic Press of Beirut, Lebanon. In the remaining exercises in this book the supplementary vocabularies will be dispensed with, but the student will find the translation of unfamiliar words in the subsequent key. The student should ascertain from his dictionary the singular or plural of new words and enter *both* in his vocabulary notebook.)

### EXERCISE XI

١— مَا فَهِمْتُ مَعْنَايَ إِلَّا بَعْدَ خُرُوجِي مِنْ عِنْدِهَا فَضَحِكْتُ ضَحْكًا كَبِيرًا لَا رَيْبَ فِيهِ.

٢— ذَهَبْنَا إِلَى مِصْرَ بَحْرًا عَنْ طَرِيقِ مَضِيقِ جَبَلِ طَارِقٍ حَيْثُ نَزَلْنَا لِمُدَّةِ يَوْمٍ.

٣— هَلْ ضُرِبَ وَلَدُكَ الصَّغِيرُ فِي الْمَدْرَسَةِ أَسَى؟ لَا، مَا كَانَتْ فِي كُرَاسَتِهِ أَغْلَاطٌ كَثِيرَةٌ فَمَا ضُرِبَ.

٤— أَكُنْتُمَا سَّعُولَيْنِ فِي مَكْتَبِكُمَا قَبْلَ الظُّهْرِ؟ لَا، مَا كَانَ لَدَيْنَا شُغْلٌ كَثِيرٌ.

٥— بَرَدَ الْعَامِلُ مِفْتَاحَ الْحَدِيدِ بِالْمِبرِدِ الَّذِي كَانَ مَعَهُ فِي جَيْبِهِ.

٦— الْعَرَبُ قَوْمٌ كِرَامٌ وَكُلُّ عَرَبِيٍّ مُسْتَعِدٌّ لِلْمَوْتِ دُونَ ضَيْفِهِ.

٧— حَكَمَ الْقَاضِي بِإِعْدَامِ الْقَاتِلِ الَّذِي قَتَلَ زَوْجَتَهُ.

٨— أَسَرَتْ سَيِّدَةُ الْبَيْتِ الْخَدَامَتَيْنِ يَكْنُسُ كُلُّ الْغُرَفِ بِالْمَكَائِسِ الْجَدِيدَةِ.

٩— يَا لَيْتَنَا غَيْرَ مَسْئُولِينَ عَنْ تَقَدُّمِ إِخْوَتِنَا فِي الْجَامِعَةِ!

١٠— لَمَّا ذَهَبَ الْأَمِيرُ إِلَى ضَيْعَتِهِ فِي الرَّيفِ ذَهَبَتْ بَنِيَّتُهُ مَعَهُ.

# TRANSLATION

1. She only understood my meaning after I had left her (lit. my exit from her place) and laughed heartily at my confusion.
2. We went to Egypt by sea by way of the Strait of Gibraltar where we alighted for (the space of) one day.
3. Was your little boy beaten in school yesterday? No, there were not many mistakes in his exercise book and so he was not beaten.
4. Were you (two) busy in your office in the forenoon? No, we did not have much work.
5. The workman filed the iron key with the file which he had in his pocket.
6. The Arabs are a generous people and every Arab is prepared to die for his guest.
7. The judge condemned the murderer to be executed who had killed his wife.
8. The lady of the house ordered the two maidservants to sweep all the rooms with the new brooms.
9. Would that we were not responsible for our brothers' progress in the university!
10. When the prince went to his estate in the country his little daughter went with him.

## LESSON XII

### 43. The Imperfect of the Simple Verb

The imperfect indicative active of the simple verb, denoting an action which is still incomplete or was incomplete at a stated or implied time, is formed according to the following paradigm:

1st person sing.	أَفْعَلُ
2nd person sing. masc.	تَفْعَلُ
2nd person sing. fem.	تَفْعَلِينَ
3rd person sing. masc.	يَفْعَلُ
3rd person sing. fem.	تَفْعَلُ
1st person plur.	نَفْعَلُ
2nd person plur. masc.	تَفْعَلُونَ

2nd person plur. fem.	تَفْعَلْنَ
2nd person dual masc. and fem.	تَفْعَلَانِ
3rd person plur. masc.	يَفْعَلُونَ
3rd person plur. fem.	يَفْعَلْنَ
3rd person dual masc.	يَفْعَلَانِ
3rd person dual fem.	يَفْعَلَانِ

Taking our stock verb كَتَبَ he wrote, we have:

أَكْتُبُ	I write, am writing, shall write.
تَكْتُبُ	you (masc.) write.
تَكْتُبِينَ	you (fem.) write.
يَكْتُبُ	he writes.
تَكْتُبُ	she writes.
نَكْتُبُ	we write.
تَكْتُبُونَ	you (masc.) write.
تَكْتُبْنَ	you (fem.) write.
تَكْتُبَانِ	you (dual) write.
يَكْتُبُونَ	they (masc.) write.
يَكْتُبْنَ	they (fem.) write.
يَكْتُبَانِ	they (dual masc.) write.
يَكْتُبَانِ	they (dual fem.) write.

If the vowel after the middle radical of the perfect is 'u' then the vowel following the middle radical of the imperfect is likewise 'u', e.g.

كَرَّمَ	he was generous.	شَرَّفَ	he was noble.
يَكْرُمُ	he is (will be) generous.	يَشْرَفُ	he is noble.



If the vowel after the middle radical of the perfect is 'i' then the vowel following the middle radical of the imperfect is 'a', e.g.

فَرِحَ he rejoiced.	سَمِعَ he heard.
يَفْرَحُ he rejoices.	يَسْمَعُ he hears.

An exception to this rule is the verb حَسِبَ he thought, considered the imperfect of which is either يَحْسِبُ or يَحْسَبُ.

But if the vowel after the middle radical of the perfect is 'a' then the middle vowel of the imperfect can only be determined through practice or by reference to a dictionary, e.g.

كَتَبَ he wrote.	يَقْطَعُ he cuts.
يَكْتُبُ he writes.	جَلَسَ he sat (down).
قَطَعَ he cut.	يَجْلِسُ he sits (down).

The negative of the imperfect is made by prefixing لَا or مَا, the latter being more common when the imperfect is present tense, e.g.

لَا أَجْلِسُ عَلَى الْأَرْضِ I do not sit on the ground.	
لَا نَقْطَعُ اللَّحْمَ بِالشُّوْكَةِ We do not cut meat with a fork.	
مَا يَفْهَمُ قَوْلِي He does not understand what I am saying (lit. my speech).	

When a person of the perfect كَانَ, he was, is followed by the corresponding person of the imperfect of another verb, the resultant combination equals the past continuous tense of European languages, e.g.

كُنْتُ أَكْتُبُ خَطَابًا لَمَّا دَخَلُوا عَلَيَّ  
I was writing a letter when they came in to me.

كَانَ يَذْهَبُ إِلَى السُّوقِ كُلَّ يَوْمٍ أَثْنَاءَ إِجَارَتِهِ  
He used to go to market every day during his vacation.

## 44. The Future

The imperfect indicative is also used to express future action, but in this case it is generally strengthened by prefixing the future particle ...سَوْفَ or سَوْفَ, e.g.

سَأَذْهَبُ مَعَكَ غَدًا I shall go with you tomorrow.

سَوْفَ يَفْعَلُ مَا يَقْصِدُ He will do what he intends.

## 45. The Passive of the Imperfect

The imperfect indicative passive of all simple transitive verbs may be made according to the pattern يُفْعَلُ *yuf'alu* conjugated as above, e.g.

يُذَكَّرُ ذَلِكَ فِي كُتُبِ الْمُؤَرِّخِينَ

That is mentioned in the books of the historians.

كَيْفَ تُكْتَبُ هَذِهِ الْحُرُوفُ بِالْحَطِّ الْفَارِسِيِّ؟

How are these letters written in Persian script?

## 46. The Future or Imperfect of كَانَ

The future or imperfect indicative of كَانَ, he was, is conjugated as follows:

أَكُونُ I am, shall be.

تَكُونُ you (masc.) will be.

تَكُونِينَ you (fem.) will be.

يَكُونُ he will be.

تَكُونُ she will be.

نَكُونُ we shall be.

تَكُونُونَ you (masc.) will be.

(for. تَكُونِينَ) تَكُنَّ you (fem.) will be.

تَكُونَانِ you (dual) will be.

يَكُونُونَ they (masc.) will be.

(for يَكُونْنَ) يَكُنَّ they (fem.) will be.

يَكُونَانِ they (dual masc.) will be.

تَكُونَانِ they (dual fem.) will be.

The imperfect of كَانَ followed by the perfect of another verb gives us the future perfect, e.g.

تَكُونُ سَمِعْتَ ذَلِكَ You will have heard that.

أَكُونُ كَتَبْتُ الْخِطَابَ قَبْلَ وُصُولِكُمْ I shall have written the letter before your arrival.

#### 47. The Imperfect of the Simple Quadriliteral Verb

The imperfect indicative active of simple quadriliteral verbs is made according to the pattern يُفَعِّلُ *yufʿallu* and their passive according to the pattern يُفَعَّلُ *yufʿallu* and conjugated as above, e.g.

أُتَرَجِّمُ I translate.

تُتَرَجِّمُ you (masc.) translate.

تُتَرَجِّمِينَ you (fem.) translate.

يُتَرَجِّمُ he translates, يُتَرَجِّمَ it is translated.

تُتَرَجِّمُ she translates, etc.

#### Examples:

إِنَّ الْعَمَالَ يَقْطَعُونَ الْخَشَبَ بِالْفُؤُوسِ (عَامِلٌ and فَاسٌّ (sings.

The workers cut the wood with axes.

لِمَ لَا تَكْتُبِينَ مَكَاتِيكَ بِقَلَمِ الْحَبْرِ؟

Why do you (fem.) not write your letters with the fountain-pen (lit. the ink-pen)?

نَرْجِعُ إِلَى الْبَيْتِ قَبْلَ غُرُوبِ الشَّمْسِ

We return home before the setting of the sun.

يَحْسِبُونَنِي لَا أَفْهَمُهُمْ

They think I do not understand them. (Note construction.)

سَتَكُونُ الْخَدَّامَةُ حَاضِرَةً فِي الصَّبَاحِ

The servant will be present in the morning.

إِنَّ ذَيْنِكَ الْوَلَدَيْنِ يَكُونَانِ قَدْ كَتَبَا خِطَابَاتِيهِمَا

Those two boys will have written their letters.

هَلْ تُرْجَمُ كُتُبٌ كَثِيرَةٌ مِنَ الْإِنْكِلِيزِيَّةِ إِلَى الْعَرَبِيَّةِ؟

Are many books translated from English into Arabic?

قَدْ تُرْجِمَتْ كُتُبٌ كَثِيرَةٌ فِي السَّنَةِ الْمَاضِيَةِ

Many books were translated last year.

إِنَّ التَّلَامِيذَ يَجْلِسُونَ عَلَى كُرَاسِيٍّ أَمَامَ الْمُدْرَسِ

The pupils sit on chairs in front of the teacher.

سَوْفَ يَكُونُ الْمُدْرَسَانِ فِي الْمَدْرَسَةِ بَعْدَ الظُّهْرِ

The (two) teachers will be in the school in the afternoon.

تَغْسِلُ الْبَنَاتُ ثِيَابَهُنَّ بِالْمَاءِ وَالصَّابُونِ ثُمَّ يَعْصِرْنَهَا

The girls wash their clothes with soap and water then wring them out.

## EXERCISE XII

١- أَتَكْتُبُ خِطَابًا لَأُمِّكَ مَرَّةً فِي الْأُسْبُوعِ؟ نَعَمْ، وَهِيَ تَكْتُبُ لِي مَرَّتَيْنِ فِي الْأُسْبُوعِ.

٢- يَذْهَبُ التَّلَامِيذَةُ إِلَى الْمَدْرَسَةِ فِي الصَّبَاحِ وَيَرْجِعُونَ بَعْدَ الظُّهْرِ لِلْغَدَاءِ.

٣- يَقْرَحُ كُلُّمَا يَسْمَعُ بِتَقَدُّمِ صَدِيقِهِ السَّرِيعِ فِي دِرَاسَاتِهِ.

- ٤—سَوْفَ نَكُونُ مُسْتَعِدِّينَ لِلْخُرُوجِ مَعَكُمْ عِنْدَ مَا تَحْضُرُونَ فِي الْمَسَاءِ. (حَضَرَ)
- ٥—هَلْ تَبْعَثُ رَسَائِلَ كَثِيرَةً إِلَى فَرَنْسَا بِالْبَرِيدِ الْجَوِيِّ؟ نَعَمْ، لَا تَبْعَثُ رَسَائِلَ إِلَى هُنَاكَ بِالْبَرِيدِ الْعَادِيِّ.
- ٦—كَمْ كِتَابًا تُرْجِمُ إِلَى اللُّغَةِ الْعَرَبِيَّةِ فِي السَّنَةِ الْمَاضِيَةِ؟ تُرْجِمُ كُتُبَ عَدِيدَةٍ كُلِّ سَنَةٍ.
- ٧—لَا تَغْسِلُ يَدَيْهَا قَبْلَ الْأَكْلِ وَذَلِكَ عَيْبٌ كَبِيرٌ.
- ٨—مَا أَسْمَعُ كَلَامَهُ بِسَبَبِ الضَّوْءِ الْكَبِيرَةِ الَّتِي تَعْمَلُهَا الْبَنَاتُ فِي الْفَصْلِ. (عَمِلَ)
- ٩—أَيْنَ تَذْهَبَانِ لِقَضَاءِ فَصْلِ الصَّيْفِ؟ نَذْهَبُ عَادَةً إِلَى شَاطِئِ الْبَحْرِ.
- ١٠—لِمَ لَا تَكْتُبِينَ رَسَائِلَكِ بوضوحٍ أَكْثَرَ؟

## TRANSLATION

1. Do you write a letter to your mother once a week? Yes, and *she* writes to me twice a week.
2. The pupils go to school in the morning and return in the afternoon for lunch.
3. He rejoices whenever he hears of his friend's swift progress in his studies.
4. We shall be ready to go out with you (pl.) when you come in the evening.
5. Are many letters sent to France by air mail? Yes, no letters are sent there by ordinary mail.
6. How many books were translated into Arabic last year? Numerous books are translated every year.
7. She does not wash her hands before eating which is a great disgrace.
8. I do (can) not hear what he is saying (lit. his speech) because (by reason) of the great noise the girls are making in class.
9. Where do you (two) go to spend the summer season? We generally go to the sea-side.
10. Why do you (fem.) not write your letters more clearly (lit. with more clarity)?

## LESSON XIII

## 48. The Subjunctive Mood

There are three moods of the imperfect of the verb, the indicative which we studied in the preceding lesson, the subjunctive mood and the jussive mood.

The subjunctive, active and passive, of the imperfect is formed from the indicative as follows:

Those persons which end with the last radical, i.e. which have no adjunct letters following the last radical, change the final vowel 'u' into 'a'. Those persons which end with  $\bar{\text{ن}}$  preceded by a long vowel after the last radical lose their  $\bar{\text{ن}}$  and if the preceding long vowel is 'ū' an extra 'alif' is added. The 2nd and 3rd person plural feminines which end with  $\bar{\text{ن}}$  immediately after the last radical are the same in all three moods.

Thus the imperfect subjunctive active of  $\text{كَتَبَ}$  he wrote, is:

$\text{أَكْتُبَ}$	I (may) write.
$\text{تَكْتُبَ}$	you (masc.) (may) write.
$\text{تَكْتُبِي}$	you (fem.) (may) write.
$\text{يَكْتُبَ}$	he (may) write.
$\text{تَكْتُبِ}$	she (may) write.
$\text{نَكْتُبَ}$	we (may) write.
$\text{تَكْتُبُوا}$	you (masc.) (may) write.
$\text{تَكْتُبْنَ}$	you (fem.) (may) write.
$\text{تَكْتُبَا}$	you (dual) (may) write.
$\text{يَكْتُبُوا}$	they (masc.) (may) write.
$\text{يَكْتُبْنَ}$	they (fem.) (may) write.
$\text{يَكْتُبَا}$	they (dual masc.) (may) write.
$\text{تَكْتُبَا}$	they (dual fem.) (may) write.

The same changes in the verbal endings occur in the imperfect subjunctive of كَانَ, quadrilateral verbs and passives, e.g.

يَكُونُ he (may) be.

يُترجمَ he (may) translate.

يُكتبَ it (may) be written.

The subjunctive is used in subordinate clauses after the following common conjunctions:

لِكَيْلَا, كَيْلَا, لِأَنَّ so that, لِكَيْ, لِكَيْ, لِكَيْ, لِأَنَّ that not, (أَنْ لَا) (or) أَلَّا that, أَنْ and لِئَلَّا so that not, حَتَّى until, so that, e.g.

قَصَدْتُ أَنْ أَذْهَبَ مَعَهُ

I intended to go with him.

كُنْتُ جَالِسًا فِي الْمَقْهَى حَتَّى تَحْضُرَ أُخْتِي

I was sitting in the café until my sister should come.

نُدْرُسُ لِكَيْ نَنْجَحَ (لِنَنْجَحَ) فِي الْإِمْتِحَانِ

We study so that we may succeed in the examination.

نَظَرَ الشَّيْخُ إِلَى سَاعَتِهِ لِئَلَّا يَتَأَخَّرَ (derived verb) عَنِ الْمِيعَادِ

The shaykh looked at his watch so that he should not be late for the appointment.

#### 49. The Negative of the Future

The subjunctive preceded by the particle لَنْ (a contraction for لَا يَكُونُ) is used to express the negative of the future = 'never', e.g.

لَنْ تَذْهَبِي مَعَنَا You (fem.) will never go with us.

لَنْ نَقْبَلَ الضَّيْمَ We shall never accept (submit to) oppression.

50. Subordinate Clauses after **أَنَّ** 'an, that

If a subordinate clause after **أَنَّ** is a factual statement and not a wish or purpose it is turned into a nominal clause and introduced by the conjunction **أَنَّ** 'that'. The construction after **أَنَّ** is the same as that after **إِنَّ**, i.e. the subject is in the accusative, e.g.

- بَلَغَنِي أَنَّ عَلِيًّا قَتَلَ أَخَاهُ It reached me (I heard) that Ali killed his brother.  
 سَمِعْنَا أَنَّ الرَّجُلَ ضَرَبَ وَلَدَ جَارِهِ We have heard that the man struck his neighbour's child.  
 زَعَمَ أَنَّهُ لَا يَفْهَمُ تِلْكَ اللُّغَةَ He asserted that he did not understand that language.

Note the tense sequence of the last sentence. At the time when he made his assertion he said: 'I *do* not understand.'

After the hollow verb **قَالَ** he said (conjugated in the perfect and imperfect exactly like **كَانَ**), 'that' must be translated by **إِنَّ** and *not* **أَنَّ**. In classical Arabic this **إِنَّ** had to be followed by direct speech but in modern Arabic we often find it followed by indirect speech. Thus the sentence 'he said he would go to Egypt' is translated classically by **قَالَ إِنَّهُ سَوْفَ يَذْهَبُ** and in modern Arabic by **قَالَ إِنَِّّي سَوْفَ أَذْهَبُ إِلَى بَصْرَ**. Once more note the tense sequence.

*Examples:*

لَنْ أَكْتُبَ لَهُ خِطَابًا بَعْدَ الْيَوْمِ

I shall never write him a letter after today.

هَلْ قَرَأْتُمْ جَرِيدَةَ الصَّبَاحِ؟ تَقْرَوْنَهَا أَلَا نَ لِكُنِّي نَعْلَمُ أَخْبَارَ الدُّنْيَا (خَبَر. سِغ.)

Have you read the morning newspaper? We are reading it now so that we may know the world news.

كَيْفَ حَالُ صَدِيقِكَ؟ قَالَ لَهُ الطَّبِيبُ إِنَّهُ (إِنَّكَ) مَرِيضٌ جَدًّا

How is (the state of) your friend? The doctor told him he was very ill.

لَنْ نَقْبَلَ أَنْ يَذْهَبَ مَعَنَا إِلَى الرِّيفِ

We shall not accept (agree to) his going with us to the country.



زَعَمُوا أَنَّ الرَّجُلَ قَدْ سَرَقَ مِنْهُمْ مَبْلَغًا كَبِيرًا

They asserted that the man had robbed them of a large sum (of money).

أَتَحْسِبِينَ إِنِّي لَا أَقْدِرُ أَنْ أَقْرَأَ خَطَّكَ؟

Do you (fem.) think that I cannot read your handwriting?

هَلْ كَسَرْتَ الزَّجَاجَةَ الَّتِي كَانَتْ أُمُّكَ تَقْصِدُ أَنْ تَمَلِّأَهَا بِالْحَلِيبِ؟

Have you broken the bottle which your mother intended to fill with milk?

قَضَى الْقَاضِي بِأَنْ يُضْرَبَ اللُّصُوصُ حَتَّى يَعْرِفُوا أَنَّ مَالَ النَّاسِ حَرَامٌ

The judge decreed that the robbers should be beaten so that they should know that peoples' property is sacred.

### EXERCISE XIII

١- طَلَبَ مِنِّي (إِلَيَّ) أَنْ أَكْتُبَ خُطَابًا لِمُدِيرِ شَرِكَتِهِ التِّجَارِيَّةِ لِأَنَّ يَمِينَهُ (يَدَهُ الْيُمْنَى) كَانَتْ مَجْرُوحَةً. (جَرَحَ)

٢- أَتَقْصِدُونَ أَنْ تَقْرَؤُوا كُلَّ يَوْمٍ هَذِهِ الْجَرِيدَةَ الَّتِي تَنْشُرُ يَوْمِيًّا مِثْلَ هَذِهِ الْأَخْبَارِ؟ (نَشَرَ)

٣- قَالَ إِنَّ خَيْرَ وَفَاةٍ أَيْبَهُ بَلَغَهُ مِنْهُ اسْبُوعٍ.

٤- أَتَقْبَلِينَ أَنْ تَذْهَبِي مَعَنَا إِلَى شَاطِئِ الْبَحْرِ لِكَيْ نَسَبِّحَ فِي الْمَاءِ الدَّفِئِ؟ (سَبَّحَ)

٥- هَلْ تَحْسِبِينَ أَنَّ مُحَمَّدًا وَلَدٌ مُجْتَهِدٌ؟ كَانَ مُجْتَهِدًا فِي السَّنَةِ الْمَاضِيَةِ وَلَكِنَّهُ الْآنَ كَسَلَانٌ جِدًّا.

٦- قَالَ الْقَاضِي إِنَّهُ مُضْطَرٌّ إِلَى رَفْضِ أَقْوَالِهِمُ الْكَاذِبَةِ. (رَفَضَ...)

٧- ضَرَبَ الطَّبَّاخُ الْجُوزَةَ بِالسَّكُونِ لِيَكْسِرَ قَشْرَهَا.

٨—يَكُونُ خَيْرًا لَّكُمْ أَنْ تَذْهَبُوا إِلَى الْعِرَاقِ بِالطَّائِرَةِ لِأَنَّ السَّفَرَ بِالْبَحْرِ طَوِيلٌ جِدًّا.

٩—كَيْفَ تَجْرُونَ أَنْ تَجْلِسَ عَلَى كُرْسِيِّ وَامِكَ الْعَجُورُ جَالِسَةً عَلَى الْأَرْضِ؟ (جَرُّ)  
١٠—لَقَدْ كَتَبَ هَذَا الْمُؤَرِّخُ الشَّهِيرُ كِتَابًا عَدِيدَةً يَشْرَحُ فِيهَا نَظَرِيَّاتِهِ الْغَرِيبَةَ.

(شَرَحَ)

#### TRANSLATION

1. He asked me to write a letter to the director of his commercial company because his right hand was wounded.
2. Do you (pl.) intend to read every day this newspaper which publishes such (lit. the like of this) news daily?
3. He said that the news of his father's death (had) reached him a week ago.
4. Do you (fem.) accept to go with us to the sea-side to swim in the warm water?
5. Do you (fem. pl.) think that Mohammed is an industrious boy? He was industrious last year but now (adv. acc.) he is very lazy.
6. The judge said that he was compelled to reject their false (lit. lying) statements.
7. The cook struck the walnut with the hammer in order to break its shell.
8. It will be better (best) for you to go to Iraq by air because the journey by sea is very long.
9. How do you dare to sit on a chair when your old mother is sitting on the ground?
10. This famous historian has written many books in which he explains his strange theories.

#### LESSON XIV

##### 51. The Jussive Mood

The jussive mood, active and passive, of the imperfect is formed from the indicative as follows:

Those persons which end with the last radical, i.e. which have no adjunct letters following the last radical, lose their final vowel altogether and take *sukūn*. The other persons are the same as in the subjunctive given in the preceding lesson.

Thus the jussive active of كَتَبَ is:

أَكْتُبْ	may I write, let me write.
تَكْتُبْ	may you (masc.) write.
تَكْتُبِي	may you (fem.) write.
يَكْتُبْ	may he write.
تَكْتُبْ	may she write.
نَكْتُبْ	may we write.
تَكْتُبُوا	may you (masc.) write.
تَكْتُبْنَ	may you (fem.) write.
تَكْتُبَا	may you (dual) write.
يَكْتُبُوا	may they (masc.) write.
يَكْتُبْنَ	may they (fem.) write.
يَكْتُبَا	may they (dual masc.) write.
تَكْتُبَا	may they (dual fem.) write.

The same changes in the verbal endings occur in the jussive mood of quadriliteral verbs and passives, e.g.

يُتَرْجِمْ	may he translate,
يُكْتُبْ	may it be written,

but note that in the hollow verb كَانَ those persons mentioned above which end with the last radical and become vowelless have the preceding long vowel shortened since, according to Arabic phonetics, a long vowel cannot be followed by a vowelless consonant, e.g.

أَكُنْ	may I be, let me be.
تَكُنْ	may you (masc.) be.

تَكُونِي may you (fem.) be.

يَكُنْ may he be.

تَكُنْ may she be, etc.

The jussive mood is rarely used standing alone, being generally preceded by the particle **لِ**. If the conjunction **فَ** 'and so' is prefixed to **لِ** this latter becomes vowelless, e.g.

لَتَضْرَبَ عُنُقَهُ! may his neck be struck!

لَيَفْرَحَ طُولَ حَيَاتِهِ! may he rejoice throughout his life! (lit. the length of his life).

فَلْيَذْهَبُوا مَعَكَ إِلَى بَارِيسَ! let them (may they) go with you to Paris!

فَلْتَطْبَخْ لَنَا لَحْمًا! let her (may she) cook meat for us!

The jussive mood may be strengthened by adding **نَ...** or **نِ...** to the various persons, e.g.

أَكْتُبَنَّ or أَكْتُبِي! I shall certainly write!

تَكْتُبَنَّ or تَكْتُبِي! you shall certainly write! (masc.).

تَكْتُبَنَّ or تَكْتُبِي! you shall certainly write? (fem.).

يَكْتُبَنَّ or يَكْتُبِي! he shall certainly write!

تَكْتُبَنَّ or تَكْتُبِي! she shall certainly write!

تَكْتُبَنَّ or تَكْتُبِي! you shall certainly write! (plur.)

— يَكْتُبَانِ! they shall certainly write! (dual).

For the use of the jussive mood in conditional sentences see § 90.

## 52. Prohibition

The 2nd persons of the jussive mood preceded by **لَا** give us the prohibition, e.g.

لَا تَكْتُبْ! do not write! (masc.).

لَا تَذْهَبِي! do not go! (fem.).

(from حَزَنَ) لَا تَحْزَنُوا ! do not grieve (be sad)! (masc. plur.).

! لَا تَغْسِلْنَ do not wash! (fem. plur.).

! لَا تَحْضُرَا do not come! (dual).

! لَا تَكُنْ غَبِيًّا do not be stupid!

### 53. Negation of the Perfect

One most important use of the jussive mood has nothing imperative about it! This is when it is preceded by the particle لَمْ. In this case it is the *negation of the perfect* and is equal to and, if anything, as common as مَا + the perfect, e.g.

لَمْ أَكْتُبْ لَهُ خَطَابًا I did not write him a letter.

لَمْ يَذْهَبْ مَعَ أَخِيهِ He did not go with his brother.

لَمْ تَغْسِلِي يَدَيْكَ You (fem.) have not washed your hands.

(from صَدَقَ) لَمْ يَصْدُقُوا They have not spoken the truth.

If لَمْ is strengthened by adding مَا it is then equal to 'not yet', e.g.

لَمَّا يَفْهَمُ مَعْنَى هَذِهِ الْكَلِمَةِ He has not yet understood the meaning of this word.

لَمَّا نَتَرَجِمُ كِتَابَكَ We have not yet translated your book.

لَمَّا يَبْلُغُهُمْ هَذَا الْخَبَرُ This news has not yet reached them.

### 54. The Imperative

The imperative proper is derived from the second persons of the jussive mood active by cutting off the prefixed ت and its vowel, thus: اُكْتُبْ, اُكْتُبَا, اُكْتُبْنَ. If what remains begins with a vowelless consonant it must be given an initial *hamzat-al-waṣl* the vowel of which is 'u' if the next vowel following is 'u' or 'i' if it is 'i' or 'a', e.g.

اُكْتُبْ write! (masc.).

اُكْتُبِي write! (fem.).

- اُكْتُبُوا! write! (masc. plur.).  
 اُكْتُبْنَ! write! (fem. plur.).  
 اُكْتُبَا! write! (dual).  
 اِرْجِعْ! return!  
 اِسْمَعْ! hear, listen!

If after cutting off the prefixed ت what remains does not begin with a vowelless consonant then no prefixed *hamzat-al-waṣl* is necessary, e.g.

- تَرْجِمْ! translate! (masc.).  
 تَرْجِمِي! translate! (fem.).  
 تَرْجِمُوا! translate! (masc. plur.).  
 تَرْجِمْنَ! translate! (fem. plur.).  
 تَرْجِمَا! translate! (dual).  
 كُنْ! be! (masc.).  
 كُونِي! be! (fem.).  
 كُونُوا! be! (masc. plur.).  
 كُنْنَ! be! (fem. plur.).  
 كُونَا! be! (dual).

#### 55. The Vocative

The vocative is introduced by the interjection يَا O! and is the same as the nominative. A word of the 1st declension loses its nūnation, e.g.

يَا وَلَدُ! O boy!      يَا مُحَمَّدُ! O Mohammed!

The vocative is the same as the accusative if the word is governed by a genitive, e.g.

يَا سَيِّدَ النَّاسِ! O Lord of the people!

(*al-fādila*) يَا سَيِّدِي الْفَاضِلُ ! (my) excellent Sir!

يَا عَبْدَ اللَّهِ ! O Abdallah (Servant of God)!

A rhetorical and rather pompous way of introducing the vocative equal to the nominative is to prefix أَيُّهَا (يَا) (masc. sing. and plur.), أَيَّتُهَا (يَا) (fem. sing. and plur.) which must be immediately followed by the definite article. This is the usual mode of introducing the vocative qualified by an adjective, e.g.

يَا أَيُّهَا الشَّيْخُ ! O shaykh!

يَا أَيُّهَا النَّاسُ ! O people!

يَا أَيَّتُهَا الْأَمِيرَةُ ! O princess!

يَا أَيُّهَا الضَّابِطُ الشَّجَاعُ ! O brave officer!

*Examples:*

فَلْيُتَرْجَمْ هَذَا الْكِتَابُ إِلَى الْعَرَبِيَّةِ !

Let this book be translated into Arabic!

لَمْ يَقْتُلِ اللَّصُوفُ الْمُسَافِرَ وَلَكِنَّهُمْ سَرَقُوا مَالَهُ

The robbers did not kill the traveller but they stole his property.

لَا تَكُونِي حَزِينَةً (لَا تَحْزَنِي)، يَا بِنْتِي !

Do not be sad, my girl!

لَمَّا نَسَمِعْ أَخْبَارَهُمْ

We have not yet heard news of them.

لَمْ يَفْهَمُوا مَا كُنْتُ أَقْصِدُهُ

They did not understand my meaning (lit. what I was intending).

يَا عَلِي، أَعْمَلْ لَنَا مَعْرُوفًا وَاصْرَفْ لَأَبِينَا !

O Ali! Do us the kindness and write to our father!

يَا أَخِي، اقْرَأْ مَا هُوَ مَكْتُوبٌ فِي خِطَابِ أُخْتِنَا !

O my brother! Read what is written in our sister's letter!

يَا أَيُّهَا الْقَاضِي الْفَاضِلُ، لَا تَحْكُمْ عَلَى هَذَا الرَّجُلِ الْمُسْكِينِ !  
O excellent judge! Do not condemn this wretched man!

أَخْرُجْ مِنْ عِنْدِنَا وَلَا تَقْرُبْ مِنَّا بَعْدَ هَذَا الْيَوْمِ !  
Go out from our presence and do not come near us after this day!

## EXERCISE XIV

١—فَلْتَرْجِعْ عَلَى الْفَوْرِ إِلَى وَطَنِنَا لِتَسْمَعَ مِنْ أَفْوَاهِ أَصْدِقَائِنَا مَا حَدَّثَ هُنَاكَ فِي غِيَابِنَا.

٢—يَا وَلَدِي الْعَزِيزُ، لَا تَحْزَنْ لِعَدَمِ نَجَاحِكَ لِأَنَّكَ كُنْتَ مَرِيضًا أَثْنَاءَ الْإِمْتِحَانِ وَسَوْفَ تَنْجَحُ فِي السَّنَةِ الْمُقْبِلَةِ إِنْ شَاءَ اللَّهُ.

٣—يَا حَضْرَةَ الْقَاضِي، أَكْتُبُ فِي الْكُشْفِ أَسْمَاءَ هَؤُلَاءِ الْمَجْرِمِينَ، الَّذِينَ دَخَلُوا الْبَنْكَ لِيَلَا وَسْرِقُوا أَمْوَالَ النَّاسِ الصَّالِحِينَ، حَتَّى تَنْظُرَ الْحُكُومَةُ فِي عُقُوبَتِهِمْ.

٤—لَا تَكُونَا غَائِبَتَيْنِ يَا بَنَتَيَّ عِنْدَمَا تَحْضُرُ خَالَتُكُمَا لَزِيَارَتِنَا لِأَنَّهَا قَدْ قَالَتْ لَامِكُمَا إِنَّهَا مُشْتَاقَةٌ إِلَى رُؤْيَتِكُمَا.

٥—إِذْهَبْ إِلَى الْبَابِ وَاسْمَحْ لِلزَّائِرِ أَنْ يَدْخُلَ لِيَشْرَبَ كُوبَ حَلِيبٍ. (سَمَحَ)

٦—يَا طَبَّاخُ، هَذَا اللَّحْمُ غَيْرُ مَطْبُوخٍ. اطْبُخْهُ جَيِّدًا وَابْعَثْهُ إِلَى الْإِمْرَأَةِ الْفَقِيرَةِ الَّتِي تَسْكُنُ بِجَانِبِ مَكْتَبِ الْبَرِيدِ الْعُمُومِيِّ. (سَكَنَ)

٧—لِمَ لَمْ تَغْسِلْ وَجْهَكَ؟ لَمْ أَغْسِلْهُ لِأَنَّ الصَّابُونَ كَانُوا مَفْقُودًا. اغْسِلْهُ حَالًا!

٨—لَا تُرْجِمِ الرِّسَالِ الْمَكْتُوبَةَ بِلُغَةٍ أَقْدَرُ أَنْ أَفْهَمَهَا. (قَدَرَ)

٩—لَنْ يَعْمَلُوا أَكْثَرَ مِنْ وَاجِبِهِمْ لِأَنَّهُمْ نَاسٌ كَسَالَى.

١٠—لَا تُضْرِبِي ذَلِكَ الْكَلْبَ الْمُسْكِينِ يَا سَيِّدَتِي، لِأَنَّ صَاحِبَهُ سَرِيعُ الْغَضَبِ.



## TRANSLATION

1. Let us return immediately to our country (patria) in order to hear from the mouths of our friends what has happened there in our absence.
2. My dear boy, do not be sad at your lack of success for you were sick during (prepositional acc.) the examination and you will succeed next year, if God wills.
3. Your Honour the Judge (lit. honour of the Judge), write in the list the names of these criminals who entered the bank by night and stole the property of the honest people, so that the Government may look into their punishment.
4. Do not be absent, my daughters (dual), when your aunt comes to visit us for she has said to your mother that she is longing to see you (lit. to your seeing).
5. Go to the door and allow the visitor to come in and drink a glass of milk.
6. Cook, this meat is not cooked. Cook it well and send it to the poor woman who lives beside the General Post Office.
7. Why have you not washed your face? I did not wash it because the soap was missing. Wash it at once.
8. Do not translate the letters which are written in a language which I can understand.
9. They will never do more than they must (their duty) because they are lazy people.
10. Do not beat that wretched dog, madam, for its master is quick to get angry (of anger).

## LESSON XV

## 56. The Simple Doubled Verb

A doubled verb is one of which the second and third radicals are identical. This class presents no great difficulty but the following two points should be noted:

If the form of the word in terms of *فَعَّلَ* requires that the last radical be *vowelled and not separated from its preceding twin by a long vowel*, then the two identical radicals are run together without any separating vowel, e.g.

جَرَّ (for جَرَّرَ) he pulled.

وَدَدَ (for وَدَدَدَ) he wished, would have liked.

If such contraction takes place and the first radical is vowelless the vowel of the second radical is moved forward to the first, e.g.

يَجِرُّ (for يَجِرُّ) he pulls.

يُودِدُ (for يُوَدِّدُ) he wishes, would like.

As an example of the conjugation of the perfect active of a doubled verb we have the following paradigm:

	جَرَرْتُ	I pulled.
	جَرَرْتَ	you (masc.) pulled.
	جَرَرْتِ	you (fem.) pulled.
(for جَرَرَّ)	جَرَّ	he pulled.
(for جَرَرَّتْ)	جَرَّتْ	she pulled.
	جَرَرْنَا	we pulled.
	جَرَرْتُمْ	you (masc. plur.) pulled.
	جَرَرْتُنَّ	you (fem. plur.) pulled.
	جَرَرْتُمَا	you (dual) pulled.
(for جَرَرُوا)	جَرَرُوا	they (masc.) pulled.
	جَرَرْنَ	they (fem.) pulled.
(for جَرَرَّا)	جَرَّا	they (masc. dual) pulled.
(for جَرَرَّتَا)	جَرَّتَا	they (fem. dual) pulled.

The perfect passive is:

	جَرَرْتُ	I was pulled.
(for جَرِرَ)	جَرِرَ	he was pulled, etc.

The imperfect indicative active is:

أَجِرُّ	I pull.
تَجِرُّ	you (masc.) pull.

تَجْرِينَ	you (fem.) pull.
يَجْرِي	he pulls.
تَجْرِي	she pulls.
نَجْرِي	we pull.
تَجْرُونَ	you (masc. plur.) pull.
تَجْرْنَ	you (fem. plur.) pull.
تَجْرَانِ	you (dual) pull.
يَجْرُونَ	they (masc.) pull.
يَجْرْنَ	they (fem.) pull.
يَجْرَانِ	they (masc. dual) pull.
تَجْرَانِ	they (fem. dual) pull.

Doubled verbs are mostly of the pattern *فَعَّلَ* and generally take 'u' as their middle vowel in the imperfect. A few, however, take 'i' in the imperfect.

The imperfect indicative passive is:

أَجْرُ	I am pulled.
يَجْرُ	he is pulled, etc.

The same rules for the subjunctive as have already been given apply to the doubled verbs, e.g.

أَجْرِي	I (may) pull.
تَجْرِي	you (masc.) (may) pull.
تَجْرِي	you (fem.) (may) pull.
يَجْرِي	he (may) pull.
تَجْرِي	she (may) pull.
يَجْرُوا	they (masc.) (may) pull, etc.

Note that the jussive mood has two alternative forms. The first of these is perfectly regular in accordance with the rules given in the preceding lesson and at the beginning of this one, e.g.

أَجِرْ! may I pull!

تَجِرْ! may you (masc.) pull!

تَجِرِي! may you (fem.) pull!

يَجِرْ! may he pull!

تَجِرْ! may she pull! etc.

But by far the more common form of the jussive mood of doubled verbs is *identical with the subjunctive mood*, e.g.

أَجِرْ! may I pull!

تَجِرْ! may he pull! etc.

Thus it will be seen that we also have two forms of the imperative proper in the masculine singular, viz.

أَجِرْ! or more commonly جِرْ! pull! (masc.).

جِرِي! pull! (fem.).

جِرُوا! pull! (masc. plur.).

أَجِرْنَ! pull! (fem. plur.).

جِرَا! pull! (dual).

### 57. The Active Participle of a Doubled Verb

The active participle (فَاعِلٌ) is جَارٌّ (for جَارِرٌ) pulling. It should be noted that it is only in derivatives of doubled verbs in which the two twin consonants are run together that we sometimes find a long vowel, always 'ā', followed by a vowelless consonant as above.

The passive participle (مَفْعُولٌ) is مَجْرُورٌ.

## Examples:

يَلْزَمُ (لَزِمَ perf.) أَنْ يَكُونَ الْحَصَانُ الَّذِي يَجْرُ الْعَرَبَةُ قَوِيًّا

The horse that draws the carriage must be strong (lit. it is necessary that...).

يَا فَاطِمَةُ، رُدِّي الْجَرِيدَةَ لِصَاحِبِهَا ! لَقَدْ رَدَدْتُهَا

O Fatima, return the newspaper to its owner! I have already returned it.

أَلَمْ تَسَنَّ السَّكِينَ قَبْلَ مَا (قَبْلَ أَنْ) قَطَعْتَ اللَّحْمَ؟ بَلَى، هِيَ حَادَّةٌ جِدًّا

Did you not sharpen the knife before you cut the meat? Yes, it is very sharp. (Note that 'yes' in answer to a negative question is بَلَى, not نَعَمْ.)

لِمَاذَا يَقِلُّ الْمَطَرُ فِي الصَّيْفِ؟ لَا شَكَّ أَنَّهُ يَقِلُّ بِسَبَبِ قِلَّةِ السَّحَابِ

Why does the rain decrease in summer? There is no doubt that it decreases by reason of the sparseness of the clouds. (Note that لَا which denies that such and such a class of thing exists, as لَا شَكَّ there is no doubt, is followed by the indefinite accusative *without* nūnation.)

لَنْ نَفِرَّ أَمَامَ الْأَعْدَاءِ (عَدُوٍّ sing.) لِأَنَّا شُجْعَانٌ

We shall never flee before the enemy because we are brave.

يَا بَنِيَّةُ، لَا تَكْبِي كُوزَ الْحَلِيبِ الَّذِي وَضَعْتَهُ عَلَى الْمَائِدَةِ؟

Little girl, do not upset the jug of milk which I have put on the table!

يُودُّ مُحَمَّدٌ أَنْ يَذْهَبَ إِلَى حَدِيقَةِ الْحَيَوَانَاتِ

Mohammed would like (lit. likes) to go to the Zoological Garden.

الْجَبَانُ مَذْمُومٌ (يَذْمُ) لِجَبْنِهِ

The coward is censured for his cowardice.

الشَّمْسُ أَحْرَفُ فِي الصَّيْفِ مِنْهَا فِي الشِّتَاءِ

The sun is warmer in summer than (it is) in winter.

لَا تَسُدُّوا طَرِيقَنَا، يَا أَيُّهَا النَّاسُ، فَإِنَّا نَوَدُّ أَنْ نَذْهَبَ إِلَى قَصْرِ الْمَلِكِ  
Do not block our way, you people, for we wish to go to the  
king's palace.

## EXERCISE XV

١—أَتَوَدِّينَ أَنْ تَخْطُرِيَنِي رَاكِبًا جَمَلًا؟ أَوَدُّ أَنْ أَرْكَبَ جَمَلًا بِنَفْسِي.  
(رَكِبَ)

٢—فِي الشَّرْقِ يَجْرُ الْمِحْرَاتُ ثَوْرًا أَمَّا فِي الْغَرْبِ فَيَجْرُهُ حِصَانٌ وَفِي بَعْضِ  
الْأَقْطَارِ تَجْرُهُ جَرَارَةٌ.

٣—طَلَبْتُ مِنْهُمْ أَنْ يَتَوَّأ فِي الْأَمْرِ بِسُرْعَةٍ وَلَكِنَّهُمْ لَمْ يَعْمَلُوا شَيْئًا بَعْدَ.

٤—أَرَشَشْتُمْ أَرْضَ الْفِنَاءِ بِالْمَاءِ لَعَلَّ يَصْعَدَ الْغُبَارُ؟ نَعَمْ، قَدْ رَشَشْنَاهَا  
وَكُنْسَنَا السَّلَمَ. (صَعَدَ)

٥—أَتَشْكُنُ فِي صِدْقِهِ؟ لَا، لَا نَشْكُ فِي أَنَّهُ يَصْدُقُ دَائِمًا.

٦—مَدَدْتُ لَهُ يَدِي وَلَكِنَّهُ لَمْ يَمُدَّ لِي يَدَهُ. مَدَّهَا لَهُ مَرَّةً ثَانِيَةً.

٧—لَا يَفِرُّ مِثْلُ هَذَا الْجَيْشِ الْبَاسِلِ أَمَامَ الْعَدُوِّ مَهْمَا كَثُرَ عَدَدُهُ.

٨—يَنْصُ الْقَانُونُ عَلَى أَنْ تُنْشَرَ أَسْمَاءُ جَمِيعِ الْمُفْلِسِينَ فِي الصَّحِيفَةِ  
الرَّسْمِيَّةِ.

٩—لَمْ يَقْدِرْ أَنْ تَحُلَّ الْعُقْدَةُ وَلِذَلِكَ قَطَعْنَا الدُّوبَارَةَ بِهَذَا السَّكِينِ الْحَادِ.

١٠—رَقَّ قَلْبُهُ عِنْدَمَا سَمِعَ أَنَّ الْعَجُوزَ قَدْ ضَرَبَتْ أَمَامَ الْمَحْكَمَةِ.

## TRANSLATION

1. Would you like to see me riding a camel? I should like to ride a camel myself (lit. with myself).
2. In the east the plough is drawn by an ox but in the west it is drawn by a horse and in some (lit. a part of the) countries it is drawn by a tractor.

3. I requested them to take steps in the matter quickly but they have not done anything yet.
4. Have you sprinkled the ground of the courtyard with water so that the dust may not rise? Yes, we have sprinkled it and swept the stairs.
5. Do you (fem. pl.) doubt his honesty? No, we do not doubt that he always speaks the truth.
6. I stretched out my hand to him but he did not stretch out his (hand) to me. Stretch it out to him again (lit. a second time).
7. Such a brave army does not flee before the enemy however great his number may be (lit. however it has become great).
8. The law stipulates (lays down) that the names of all bankrupts shall be published in the Official Journal.
9. We were not able to untie the knot and so (therefore) we cut the string with this sharp knife.
10. His heart became tender (he was touched) when he heard that the old woman had been beaten in front of the law-court.

## LESSON XVI

### 58. Verbs which have *Hamza* as a Radical

#### (i) *Verbs with hamza as 1st radical.*

These are conjugated perfectly regularly, full consonantal value being given to the *hamza* with the following exceptions:

In the imperative proper *hamza* becomes the weak consonant cognate to the vowel of the prefixed *hamzat-al-waṣl*, e.g.

أَذِّنْ (for ائْذِنْ from أَذَنَ) allow, permit!

أَسِرْ (for ائْسِرْ from أَسَرَ) capture!

أَوْمِلْ (for اؤْمِلْ from أَمَلَ) hope!

However, when the vowel of the prefixed *hamzat-al-waṣl* is elided by reason of a word preceding it, the first radical *hamza* reverts to its original consonantal value. Note that if the word which causes the vowel of the *hamzat-al-waṣl* to be elided is وَ or و 'and', 'so' then the 'alif carrying the *hamzat-al-waṣl* is also elided, e.g.

وَأَذِّنْ and permit!

وَأَسِرْ and capture!

فَامَلْ ! and so hope!

but قُلْتُ : اُذْنُ ! I said: permit!

قُلْتُ : اُسِرْ ! I said: capture!

قُلْتُ : اَوْمِلْ ! I said: hope!

Note that the three common verbs أَكَلَ he ate, أَخَذَ he took and أَمَرَ he commanded, in all of which the vowel of the middle radical is 'u' in the imperfect, lose their first radical *hamza* altogether in the imperative proper, e.g.

كُلْ، كُلِي، كُلُوا، كُلْنَ، كُلَا eat!

خُذْ، خُذِي، خُذُوا، خُذْنَ، خُذَا take!

مُرْ، مُرِي، مُرُوا، مُرْنَ، مُرَا command!

(ii) *Verbs with hamza as 2nd radical.*

These are all perfectly regular with the exception of سَأَلَ he asked, which has two forms of the jussive mood in the more common of which the middle radical *hamza* is elided and its vowel moved forward to the first radical, e.g.

أَسْأَلْ ! or more commonly أَسْأَلْ ! may I ask!

تَسْأَلْ ! or more commonly تَسْأَلْ ! may you (masc.) ask!

تَسْأَلِي ! or more commonly تَسْأَلِي ! may you (fem.) ask!

etc.

etc. etc.

Thus we have two forms of the imperative proper, viz.

سَأَلْ ! or more commonly سَأَلْ ! ask! (masc. sing.).

سَأَلِي ! or more commonly سَأَلِي ! ask! (fem. sing.).

etc.

etc. etc.

(iii) *Verbs with hamza as 3rd radical.*

These are perfectly regular in all cases, full consonantal value being given to the *hamza*, e.g.

قَرَأْ he read.

يَقْرَأْ he reads.



قُرِئَ it was read.	يُقْرَأُ it is read.
لَمْ يَقْرَأْ he did not read.	أَنْ يَقْرَأَ that he may read.
اقْرَأْ! read!	مَقْرُوءَ read.

## 59. Verbs with و as 1st radical

The peculiarity of the *most common* of this class of verbs which are otherwise quite regular is that the 1st radical falls out altogether in the imperfect active, e.g.

وَصَلَ he arrived.	يَصِلُ he arrives.	صِلْ arrive!
وَعَدَ he promised.	يَعِدُ he promises.	عِدْ promise!
وَضَعَ he placed.	يَضَعُ he places.	ضَعْ place!
وَقَعَ he fell.	يَقَعُ he falls.	قَعْ fall!
but يُوعِدُ he is promised.	يُوضَعُ it is placed.	

In some less common verbs the initial و is retained, e.g.

وَجَلَ he was afraid, timid.
يُوجَلُ he is afraid.
اِجْلُ (for اُجْلُ) be afraid!

Note that eight verbs of the pattern فَعِلَ of which the following are the most common retain the 'i' of the 2nd radical in the imperfect contrary to the rule given in Lesson XII:

وَرِثَ he inherited.	يَرِثُ he inherits.
وَثَقَ he trusted (in).	يَثِقُ he trusts.
وَرِمَ it swelled.	يَرِمُ it swells.
(weak verb) وَلِيَ he was near, in charge of.	يَلِي (for يَلِي) he is near, in charge of.

If the verb is doubled no elision of the initial و takes place, e.g.

وَدَّ (for وَدَّ) he liked, wished.

يُودُّ he likes, wishes.

Verbs which have ي as 1st radical are regular in all respects, e.g.

يَيْسُ he despaired.

يَيْسُ he despairs.

إِيَّاسُ! despair!

*Examples:*

هَلْ تَأْذِنُونِي بِالْخُرُوجِ؟ سَنَأْذِنُ لَكَ بَعْدَ قَلِيلٍ

Do you permit me to go out? We shall permit you shortly.

(Note the construction after أَذِنَ).

إِيْذَنْ لِي بِالسَّفَرِ، يَا أَبِي، وَأُمِّلْ مِنْهُ خَيْرًا!

Father, permit me to travel and hope that good will come of it!

سَوْفَ نَسْأَلُهُمْ عَنْ مِيعَادِ حُضُورِهِمْ. لَا تَسْأَلُوهُمْ عَنْهُ!

We shall ask them about the time fixed for (lit. the appointed time of) their coming. Do not ask them about it!

خُذُوا هَذَا الْخُبْزَ الْجَيِّدَ وَكُلُوهُ!

Take this excellent bread and eat it!

لَقَدْ أَخَذْنَاهُ وَسَوْفَ نَأْكُلُ مِنْهُ حَتَّى نَشْبَعَ

We have taken it and shall eat of it until we are satisfied.

هَلْ بَرَّتِ السَّيِّدَةُ حَرَمَكَ مِنْ مَرَضِهَا؟ لَا، لِلْأَسَفِ لَمْ تَبْرَأْ بَعْدَ

Has your wife (lit. the lady your wife) recovered from her illness?  
No, unfortunately (lit. to the regret) she has not yet recovered.

هَلْ وَصَلَ إِخْوَتُنَا مِنَ الْإِسْكََنْدَرِيَّةِ؟ لَا، يُؤْمَلُ أَنْ يَصِلُوا بَعْدَ الظُّهْرِ

Have our brothers arrived from Alexandria? No, it is hoped that they will (may) arrive in the afternoon.

ثِقْ بِاللَّهِ وَاعْمَلْ مَا تَظُنُّهُ خَيْرًا

Trust in God and do what you think best (good).

يَا أُخْتِي، أَحْذَرِي أَنْ تَقْعِي فِي النَّهْرِ!

Sister, be careful not to fall into the river!

مَنْ سَمِرَتْ هَذَا أَلْمَالَ الْكَثِيرَ؟ يَا لَيْتَنِي وَارِثُهُ!

Who will inherit this fortune? Would that I were heir to it!

(Note that لَيْتَ (يَا) 'would that' takes the same construction after it as إِنَّ and أَنَّ.)

### EXERCISE XVI

(Note: In the remaining exercises the vowelling will be given less and less, especially in prepositions and nouns with which the student should be by now thoroughly familiar.)

١—خُذْ هَذَا الصُّنْدُوقَ الْأَخْضَرَ الْكَبِيرَ وَضَعْهُ فِي السَّيَّارَةِ الَّتِي سَتَصِلُ عِنْدَ الظُّهْرِ تَمَامًا.

٢—لَمْ تَأْذَنْ لِي حَرَمَكَ بِالْجُلُوسِ فِي الصَّالُونِ حَتَّى أَخَذَ بَعْضُ الرَّاحَةِ.

٣—لَمْ يَسْلُوهَا عَنْ صِحَّةِ أَبِيهَا لِأَنَّ رِسَالَةً وَصَلَتْهُمْ مِنْهُ فِي نَفْسِ الْيَوْمِ.

٤—أَلَمْ تَقْعِي عَنْ فَرَسِكَ عِنْدَمَا ذَهَبَتْ إِلَى صَيْدِ الثَّعْلَبِ؟ بَلَى، وَكَسَرْتُ ذِرَاعِي.

٥—ابْحَثُوا لِي عَنْ رَجُلٍ أَتَقِي بِهِ لِمَسَاعِدَتِي فِي أَعْمَالِي.

٦—يَا شَابُّ، لَا تَيْمَأْسُ مِنْ أَنَّ تَرِثَ مَالَ عَمِّكَ بِالرَّغْمِ مِنْ أَنَّ مَوْقِفَهُ مِنْكَ

وَمِنْ أَمْلِكَ لَمْ يَكُنْ مَوْقِفَ رَجُلٍ كَرِيمٍ.

٧—يَا بِنْتِي، كُلِّي خُبْزَكَ وَأَشْرِبِي حَلِيبَكَ بِسُرْعَةٍ لِكَيْ تَصِلِي الْمَدْرَسَةَ قَبْلَ

فَتْحِ الْبَابِ.

٨—يُؤْمَلُ أَنْ يَأْذَنُوا لَنَا بِالذَّهَابِ مَعَهُمْ إِلَى الْمَسَرَحِ.

٩—إِنَّ الْخَادِمَةَ لَمْ تَضَعْ قُمَصَانِي فِي دُرْجِي بَلْ وَضَعَتْهَا عَلَى السَّرِيرِ.

١٠—لَا تَسْأَلُوا عَمَّا (عَنْ مَا) لَا يَخُصُّكُمْ ! يَا لَيْتَنَا لَمْ نَسْأَلْ !

#### TRANSLATION

1. Take this large green box and put it in the motor-car which will arrive at noon exactly.
2. Your wife did allow me to sit in the sitting-room to take some rest.
3. They did not ask her about her father's health because they had received a letter from him the same day.
4. Did you (fem.) not fall from your mare when you went fox-hunting? Yes, and I broke my arm.
5. Look for a man for me in whom I can trust to help me (lit. for my help) in my work.
6. Young man, do not despair of inheriting your uncle's property although his attitude to you and your mother was not that of a generous man.
7. Daughter, eat your bread and drink your milk quickly so that you may arrive at school before the door opens.
8. It is to be hoped that they will allow us to go with them to the theatre.
9. The servant did not put my shirts in my drawer but (she put them) on the bed.
10. Do not ask about what does not belong to you (pl.)! Would that we had not asked!

#### LESSON XVII

##### 60. Hollow Verbs

The hollow verbs are those of which the middle radical is one of the weak consonants *و* and *ي*. They fall into four categories to the first of which the student has already been introduced in the paragraphs on the conjugation of *كَانَ*.

*Group I.* This consists of verbs of the pattern *فَعَّلَ* the middle radical of which is *و*. Their characteristic is a long 'ū' between the first and last

radicals in the imperfect, e.g.

زَارَ (for زَوَرَ) he visited.

يَزُورُ (for يَزُورُ) he visits.

This verb fully conjugated in the perfect active is:

زُرْتُ	I visited.
زُرْتَ	you (masc.) visited.
زُرْتِ	you (fem.) visited.
زَارَ	he visited.
زَارَتْ	she visited.
زَرْنَا	we visited.
زَرْتُمْ	you (masc. plur.) visited.
زَرْنَ	you (fem. plur.) visited.
زَرْتُمَا	you (dual) visited.
زَارُوا	they (masc.) visited.
زَرْنَ	they (fem.) visited.
زَارَا	they (masc. dual) visited.
زَارَتَا	they (fem. dual) visited.

The imperfect indicative active is:

أَزُورُ	I visit.
تَزُورُ	you (masc.) visit.
تَزُورِينَ	you (fem.) visit.
يَزُورُ	he visits.
تَزُورُ	she visits.

	تَزُورُ	we visit.
<i>taḡṡrūna</i>	تَزُورُونَ	you (masc. plur.) visit.
<i>taḡṡrna</i>	تَزُرْنَ	you (fem. plur.) visit.
	تَزُورَانِ	you (dual) visit.
<i>yaḡṡrūna</i>	يَزُورُونَ	they (masc.) visit.
<i>yaḡṡrna</i>	يَزُرْنَ	they (fem.) visit.
	يَزُورَانِ	they (masc. dual) visit.
	تَزُورَانِ	they (fem. dual) visit.

The imperfect subjunctive active is:

<i>'aḡṡra</i>	أَزُورَ	I (may) visit.
	تَزُورَ	you (masc.) (may) visit.
	تَزُورِي	you (fem.) (may) visit, etc.

Now note again the shortening of the long vowel preceding the final radical when this is vowelless, e.g.

The jussive active is:

<i>'aḡṡr!</i>	أَزُرْ!	may I visit!
	تَزُرْ!	may you (masc.) visit!
	تَزُورِي!	may you (fem.) visit!

The imperative proper is:

	زُرْ!	visit! (masc.).
	زُورِي!	visit! (fem.).
	زُورُوا!	visit! (masc. plur.).
	زُرْنَ!	visit! (fem. plur.).
	زُورَا!	visit! (dual).

The active participle (see Lesson XI) is:

زَائِرٌ (for زَاوِرٌ) visiting, a visitor.

The passive participle (see Lesson XI) is:

مَزُورٌ (for مَزُورٌ) visited.

*Group II.* This consists of verbs of the pattern فَعَلَ the middle radical of which is و. Their characteristic is a long 'ā' between the first and last radicals in the imperfect, e.g.

نَالَ (for نَوَلَ) he obtained.

يَنَالُ (for يَنَوُلُ) he obtains.

This verb fully conjugated in the perfect active is:

nālu	نَلْتُ	I obtained.
	نَلْتَ	you (masc.) obtained.
	نَلْتِ	you (fem.) obtained.
	نَالَ	he obtained.
	نَالَتْ	she obtained.
	نَلْنَا	we obtained.
	نَلْتُمْ	you (masc. plur.) obtained.
	نَلْتُنَّ	you (fem. plur.) obtained.
	نَلْتُمَا	you (dual) obtained.
	نَالُوا	they (masc.) obtained.
	نَلْنِ	they (fem.) obtained.
	نَالَا	they (masc. dual) obtained.
	نَالَتَا	they (fem. dual) obtained.

The imperfect indicative active is:

'anālu	أَنَاْلُ	I obtain.
	تَنَاْلُ	you (masc.) obtain.
	تَنَالِيْنَ	you (fem.) obtain.
	يَنَاْلُ	he obtains.
	تَنَاْلُ	she obtains.
	نَنَاْلُ	we obtain.
tanālūna	تَنَالُوْنَ	you (masc. plur.) obtain.
tanālīna	تَنَالِيْنَ	you (fem. plur.) obtain.
	تَنَالَانِ	you (dual) obtain.
yanālūna	يَنَالُوْنَ	they (masc.) obtain.
yanālīna	يَنَالِيْنَ	they (fem.) obtain.
	يَنَالَانِ	they (masc. dual) obtain.
	تَنَالَانِ	they (fem. dual) obtain.

The imperfect subjunctive active is:

'anāla	أَنَاْلَ	I (may) obtain.
	تَنَاْلَ	you (masc.) (may) obtain.
	تَنَالِيْ	you (fem.) (may) obtain. etc.

The jussive active is:

'anāl!	أَنَاْلْ !	may I obtain!
	تَنَاْلْ !	may you (masc.) obtain!
	تَنَالِيْ !	may you (fem.) obtain! etc.



The imperative proper is:

اَنْتَ! obtain! (masc.).

اَنْتِ! obtain! (fem.).

اَنْتُمْ! obtain! (masc. plur.).

اَنْتُنَّ! obtain! (fem. plur.).

اَنْتَا! obtain! (dual).

The active participle is:

اَنْتَال (for اَنْتَال) obtaining).

The passive participle is:

مَنْوُول (for مَنْوُول) obtained.

*Group III.* This consists of verbs of the pattern فَعَلَ the middle radical of which is ي. Their characteristic is a long 'i' between the first and last radicals of the imperfect, e.g.

بَاعَ (for يَبِيعُ) he sold.

يَبِيعُ (for يَبِيعُ) he sells.

This verb fully conjugated in the perfect active is:

بَاعْتُ I sold.

بَاعْتَ you (masc.) sold.

بَاعْتِ you (fem.) sold.

بَاعَ he sold.

بَاعَتْ she sold.

بَاعْنَا we sold.

بَاعْتُمْ you (masc. plur.) sold.

بَاعْتُنَّ you (fem. plur.) sold.

بَعْتُمَا	you (dual) sold.
بَاعُوا	they (masc.) sold.
بَعْنَ	they (fem.) sold.
بَاعَا	they (masc. dual) sold.
بَاعَتَا	they (fem. dual) sold.

The imperfect indicative active is:

'abīع u	أَبِيعُ	I sell.
	تَبِيعُ	you (masc.) sell.
	تَبِيعِينَ	you (fem.) sell.
	يَبِيعُ	he sells.
	تَبِيعُ	she sells.
	نَبِيعُ	we sell.
tabīع ūna	تَبِيعُونَ	you (masc. plur.) sell.
tabīع na	تَبِيعْنَ	you (fem. plur.) sell.
	تَبِيعَانِ	you (dual) sell.
yabīع ūna	يَبِيعُونَ	they (masc.) sell.
yabīع na	يَبِيعْنَ	they (fem.) sell.
	يَبِيعَانِ	they (masc. dual) sell.
	تَبِيعَانِ	they (fem. dual) sell.

The imperfect subjunctive active is:

'abīع a	أَبِيعَ	I (may) sell.
	تَبِيعَ	you (masc.) (may) sell.
	تَبِيعِي	you (fem.) (may) sell, etc.

The jussive active is:

'abīع! أَبِعْ! may I sell!  
 تَبِعْ! may you (masc.) sell!  
 تَبِيعِي! may you (fem.) sell! etc.

The imperative proper is:

بِعْ! sell! (masc.).  
 بِيعِي! sell! (fem.).  
 بِيعُوا! sell! (masc. plur.).  
 بَعْنَ! sell! (fem. plur.).  
 بِيعَا! sell! (dual).

The active participle is:

بَائِعٌ (for بَائِعٌ) selling.

The passive participle is:

مَبِيعٌ (for مَبِيعٌ) sold.

*Group IV.* This consists of verbs of the pattern فَعَلَ the middle radical of which is ي, e.g.

هَابَ (for هَيَّبَ) he feared, was in awe of.  
 يَهَابُ (for يَهَيَّبُ) he fears.

Verbs in this group are identical in conjugation with verbs of Group II, e.g.

هَبْتُ I feared, etc.  
 أَهَابُ I fear, etc.  
 أَهَابَ I (may) fear, etc.

أَهَبُ ! may I fear! etc.

هَبُ ! fear! etc.

هَائِبُ fearing.

The only exception is that the passive participle is as that of Group III, e.g.

مَهَبُ feared, held in awe.

#### 61. The Passive of Hollow Verbs

The passives of transitive verbs of all four preceding groups are identical, e.g.

زُرَ (for زُورَ) he was visited.

يُزَارُ (for يُزَوَّرُ) he is visited.

نِيلَ (for نُولَ) it was obtained.

يُنَالُ (for يُنَوَّلُ) it is obtained.

يَعَ (for يُبِعَ) it was sold.

يُبَاعُ (for يُبَّعَ) it is sold.

هَبَ (for هِبَ) he was feared.

يُهَابُ (for يُهَبَ) he is feared.

Thus the perfect passive is:

زُرْتُ I was visited.

زُرْتَ you (masc.) were visited.

زُرْتِ you (fem.) were visited.

زِرَ he was visited.

زِيرَتْ she was visited, etc.

The imperfect indicative passive is:

أُزَارُ I am visited.

تُزَارُ you (masc.) are visited.

تُزَارِينَ you (fem.) are visited.

يُزَارُ he is visited.

تُزَارُ she is visited, etc.

Examples:

إِنِّي لَمْ أَزُرْ صَدِيقِي مِنْذُ اسْبُوعَيْنِ فَأَوَدَّ أَنْ أَزُورَهُ غَدًا

I have not visited my friend for (lit. since) two weeks and so I should like to visit him to-morrow.

مَتَى جِئْتُمْ (from جَاءَ Group III) مِنَ الْقَاهِرَةِ؟ جِئْنَا أَمْسَ

When did you come from Cairo? We came yesterday.

لَنْ تَمُوتَ ذِكْرِي أَوْلَايَكَ الْأَبْطَالِ (بَطْلٌ sing.)

The memory of those heroes will never die.

يَا وَلَدِي، لَا تَخَفْ (from خَافَ Group II) مِنَ الظُّلْمَةِ!

My boy, don't be afraid of the darkness!

لِمَاذَا يُقَالُ إِنَّهُ لَنْ يَبِيعَ كُتُبَهُ؟

Why is it said that he will never sell his books?

لَا يَنَالُ التِّلْمِيذُ الْكَسْلَانُ الْجَائِزَةَ

The lazy pupil does not win the prize.

يَا صَدِيقَيَّ، قُومَا فَلْنَذْهَبْ مَعًا إِلَى الْجَنِينَةِ!

My (two) friends, arise and let us go together to the garden!

هَلْ سَرَّكُمْ (from سَارَ Group III) عَلَى أَقْدَامِكُمْ مِنَ الْفَجْرِ حَتَّى الظُّهْرِ؟

لَا، رَكَبْنَا عَرَبَةً

Did you walk (lit. travel on your feet) from dawn until noon?

No, we rode (in) a carriage.

كَانَ مِنَ الْإِلَازِمِ أَنْ يَعُودُوا إِلَى بُيُوتِهِمْ قَبْلَ وُصُولِ الْمَفْتِشِ

It was (of the) necessary that they should return to their homes before the inspector's arrival.

كُلْ وَاشْرَبْ مِنْ رِزْقِ اللَّهِ، ثُمَّ نَمْ (from Group II) حَتَّى الصَّبَاحِ !

Eat and drink of the sustenance of God, then sleep until the morning!

#### EXERCISE XVII

١— قُلْنَا لِصَدِيقِنَا مُحَمَّدٍ إِنَّا نَوَدُّ أَنْ نَزُورَ الْقَاضِيَّ وَلَكِنَّهُ قَالَ إِنَّهُ يَخَافُ مِنْ غَضَبِهِ.

٢— لَنْ تَنَالِيَ رِضَا وَالِدَيْكَ بِدُونِ طَاعَةٍ كَامِلَةٍ

٣— بِكُمْ تَبِيعَ لِي هَذَا الْكِتَابَ؟ أَيْعُهُ لَكَ بِقُرْشَيْنِ. إِنَّهُ لَرَخِصٌ.

٤— يُقَالُ إِنَّ هَذَا الْوَلَدَ الصَّغِيرَ يَخَافُ مِنَ الظُّلَامِ فَإِذَا هُوَ شَجَاعٌ مِثْلَ

الْأَسَدِ !

٥— أَوَدُّ أَنْ أَتَامَ عَلَى سَرِيرِي الْوَثِيرَ حَتَّى تَجِئَنِي الْخَادِمَةُ بِالشَّايِ.

٦— يَقُولُونَ إِنَّهُمْ لَا يَجِدُونَ مَا يَسُرُّهُمْ فِي هَذِهِ الْمَدِينَةِ الْوَسِخَةِ. (وَجَدَ)

٧— لَقَدْ بَاعَتْ هَذِهِ السَّيَّارَةُ بِثَمَنِ غَالٍ. لِمَاذَا؟ هَلْ مَاتَ صَاحِبُهَا؟ لَا، وَلَكِنَّهُ

سَوْفَ يَمُوتُ عَنْ قَرِيبٍ.

٨— تَذْهَبُ النِّسَاءُ إِلَى السُّوقِ فِي الصَّبَاحِ وَيَعْدُنَ إِلَى بُيُوتِهِنَّ بَعْدَ شِرَاءِ مَا

يَلْزِمُهُنَّ. (لَزِمَ)

٩— يَا بَنَاتُ قُمْنَ فَأَذْهَبْنَ إِلَى أُمِّكُنَّ الَّتِي هِيَ فِي الْجَنِينَةِ فِي أَتِّطَارِ زِيَارَةٍ

عَمَّتِكُنَّ.

١٠— أَتَوَدَّدْنَ أَنْ تَسِرْنَ مَعِيَ إِلَى مَحَطَّةِ السَّكَّةِ الْحَدِيدِيَّةِ؟ لَا، نَحْنُ تَعَبَاتُ

جِدًّا.

## TRANSLATION

1. We said to our friend Mohammed that we should like to visit the Judge but he said he was afraid of his anger.
2. You (fem.) will never get your parents' approval without complete obedience.
3. For how much will you sell me this book? I will sell it to you for two piastres. It is indeed cheap.
4. It is said that this little boy is afraid of the dark but lo! he is as brave as a lion!
5. I should like to sleep in my comfortable bed until the servant brings me (lit. comes to me with) tea.
6. They say that they do not find anything which (lit. what) pleases them in this dirty city.
7. This motor-car has been sold for a high (lit. dear) price. Why? Has its owner died? No, but he will die soon.
8. The women go to the market in the morning and return home after purchasing (lit. the purchase of) what they require (lit. what is necessary to them).
9. Girls, rise and go to your mother who is in the garden awaiting (lit. in expectation of) your aunt's visit.
10. Would you (fem. pl.) like to walk with me to the railway station? No, we are very tired.

## LESSON XVIII

## 62. Weak Verbs

The weak verbs are those of which the last radical is one of the weak letters *و* and *ي*. Like the hollow verbs they fall into four categories which resolve themselves into three groups.

*Group I.* This consists of verbs of the pattern *فَعَّلَ* the last radical of which is *و*. Weak verbs of pattern *فَعَّلَ* are rare. Their characteristic is a long 'i' after the middle radical in the imperfect, e.g.

دَعَا (for دَعَوَ) he called, invited.

يَدْعُو (for يَدْعُوْهُ) he calls.

(N.B. ...دَعَا لَـ he called (God) for, he blessed.

...دَعَا عَلَى he called (God) against, he cursed.)

This verb fully conjugated in the perfect active is:

	دَعَوْتُ	I called, invited.
	دَعَوْتَ	you (masc.) called.
	دَعَوْتِ	you (fem.) called.
(for دَعَوَ)	دَعَا	he called.
(for دَعَاتُ)	دَعَتْ	she called.
	دَعَوْنَا	we called.
	دَعَوْتُمْ، دَعَوْتِ	you (plur.) called.
	دَعَوْتُمَا	you (dual) called.
(for دَعَوْا)	دَعَوْا	they (masc.) called.
	دَعَوْنَ	they (fem.) called.
	دَعَا	they (masc. dual) called.
	دَعَتَا	they (fem. dual) called.

The imperfect indicative active is:

(for أَدْعُو)	أَدْعُو	I call.
	تَدْعُو	you (masc.) call.
(for تَدْعُونِ)	تَدْعِينَ	you (fem.) call.
	يَدْعُو	he calls.
	تَدْعُو	she calls.
	نَدْعُو	we call.
(for تَدْعُوْنَ)	تَدْعُونَ	you (masc. plur.) call.
	تَدْعَوْنَ	you (fem. plur.) call.
	تَدْعَوَانِ	you (dual) call.



(for يَدْعُونَ)

يَدْعُونَ they (masc.) call.

يَدْعُونَ they (fem.) call.

يَدْعَوَانِ، تَدْعَوَانِ they (dual) call.

The imperfect subjunctive active is:

أَدْعُو I (may) call.

تَدْعُو you (masc.) (may) call.

(for تَدْعُوِي)

تَدْعِي you (fem.) (may) call.

يَدْعُو he (may) call.

تَدْعُو she (may) call, etc.

Note (for يَدْعُوا)

يَدْعُوا they (masc.) (may) call.

Those persons of the *jussive mood of weak verbs* which end with the last radical drop this latter altogether, e.g.

أَدْعُ may I call!

تَدْعُ may you (masc.) call!

تَدْعِي may you (fem.) call! etc.

The imperative proper is:

أَدْعُ، اَدْعِي، اَدْعُوا، اَدْعُونِ، اَدْعُوا! call!

For the active and passive participles of *all* weak verbs see Lesson XI.

*Group II.* This consists of verbs of the pattern فَعَلَ the last radical of which is و. Owing to the preceding 'i' the و changes into ي. Their characteristic is a long 'ā' after the middle radical in the imperfect. This is written as ي...ي ('*alif maqṣūra biṣūrat al-yā*') owing to the ي of the perfect, e.g.

رَضِيَ (for رَضُو) he was pleased, satisfied.

يَرْضَى (for يَرْضِي for يَرْضُو) he is pleased.

This verb fully conjugated in the perfect active is:

	رَضِيتُ	I was pleased, contented.
	رَضِيتَ	you (masc.) were pleased.
	رَضِيتِ	you (fem.) were pleased.
(for رَضِيَ)	رَضِيَ	he was pleased.
	رَضِيَتْ	she was pleased.
	رَضِينَا	we were pleased.
	رَضِيتُمْ، رَضِيتُنَّ	you (plur.) were pleased.
	رَضِيتُمَا	you (dual) were pleased.
(for رَضُوا)	رَضُوا	they (masc.) were pleased.
	رَضِينَ	they (fem.) were pleased.
	رَضِيَا، رَضِيْتَا	they (dual) were pleased.

The imperfect indicative active is:

(for ارْضَ)	أَرْضَى	I am pleased.
	تَرْضَى	you (masc.) are pleased.
(for تَرْضَيْنَ)	تَرْضَيْنَ	you (fem.) are pleased.
	يَرْضَى	he is pleased.
	تَرْضَى	she is pleased.
	نَرْضَى	we are pleased.
(for تَرْضَوْنَ)	تَرْضَوْنَ	you (masc. plur.) are pleased.
	تَرْضَيْنَ	you (fem. plur.) are pleased.
	تَرْضِيَانِ	you (dual) are pleased.
(for يَرْضَوْنَ)	يَرْضَوْنَ	they (masc.) are pleased.

يَرْضَيْنَ they (fem.) are pleased.

يَرْضَيَانِ they (dual) are pleased.

Since both يَرْضِي... and يَرْضَيْنَ... become يَرْضِي... the subjunctive is the same as the indicative except for those persons which in the latter mood end in ن originally preceded by a long vowel after the last radical (see Lesson XIII), e.g.

أَرْضَى I (may) be pleased.

تَرْضَى you (masc.) (may) be pleased.

(for تَرْضِي) تَرْضَيْنَ you (fem.) (may) be pleased, etc.

The jussive active is:

أَرْضْ! may I be pleased!

تَرْضْ! may you (masc.) be pleased!

تَرْضَيْنْ! may you (fem.) be pleased! etc.

The imperative proper is:

اَرْضْ، اَرْضِي، اَرْضُوا، اَرْضَيْنِ، اَرْضِيَا! be pleased!

*Group III.* This consists of verbs of the pattern فَعَّلَ the last radical of which is ي. Their characteristic is a long 'z' after the middle radical in the imperfect, e.g.

رَمَى (for رَمِي) he threw.

N.B. رَمَاهُ he threw it.

يَرْمِي (for يَرْمِي) he throws.

This verb fully conjugated in the perfect active is:

رَمَيْتُ I threw.

رَمَيْتَ، رَمَيْتِ you threw.

(for رَمِي) رَمَى he threw.

(for رَمَاتُ)	رَمَتْ	she threw.
	رَمِينَا	we threw.
	رَمَيْتُمْ، رَمَيْتِنَّ، رَمَيْتُمَا	you threw.
(for رَمَوْا)	رَمَوْا	they (masc.) threw.
	رَمَيْنَ	they (fem.) threw.
	رَمَيَا، رَمَتَا	they (dual) threw.

The imperfect indicative active is:

(for أَرِي)	أَرِي	I throw.
	تَرِي	you (masc.) throw.
(for تَرِيْنِ)	تَرِيْنِ	you (fem.) throw.
	يَرِي	he throws.
	تَرِي	she throws.
	نَرِي	we throw.
(for تَرِيُونِ)	تَرِيُونِ	you (masc. plur.) throw.
	تَرِيْنَ	you (fem. plur.) throw.
	تَرِيَانِ	you (dual) throw.
(for يَرِيُونِ)	يَرِيُونِ	they (masc.) throw.
	يَرِيْنَ	they (fem.) throw.
	يَرِيَانِ، تَرِيَانِ	they (dual) throw.

The imperfect subjunctive active is:

	أَرِي	I (may) throw.
	تَرِي	you (masc.) (may) throw.
(for تَرِيْ)	تَرِيْ	you (fem.) (may) throw, etc.

The jussive active is:

أَرُمْ! may I throw!

تَرُمْ! may you (masc.) throw!

تَرُمِي! may you (fem.) throw! etc.

The imperative proper is:

أَرُمْ، أَرُمِي، أَرُمُوا، أَرُمِينَ، أَرُمِيَا! throw!

*Group IV.* This consists of verbs of the pattern فَعَلَ the last radical of which is ي. They are the same in every respect as verbs of Group II, e.g.

لَقِيَ he met.

(for يَلْقَى) يَلْقَى he meets.

N.B. Some verbs of the pattern فَعَلَ whose last radical is ي have their imperfect according to the pattern يَفْعُل. In the perfect these are conjugated regularly, i.e. like those of Group III. In the imperfect they are conjugated like those of Group II, e.g.

سَعَيْتُ I ran, strove.

سَعَيْتَ، سَعَيْتُ you ran.

سَعَى he ran, etc.

أَسَعَى I run, strive.

تَسَعَى you (masc.) run.

تَسَعِينَ you (fem.) run.

يَسَعَى he runs, etc.

### 63. The Passive of Weak Verbs

The passives of transitive verbs of all four preceding groups are identical, e.g.

دُعِيَ he was called, invited.

يُدْعَى he is called.

رُمِيَ he was thrown.

يُرْمَى he is thrown.

The passives are conjugated in the perfect and imperfect like verbs of Group II, e.g.

دُعِيتُ I was called.

دُعِيتَ، دُعِيتَ you were called.

دُعِيَ he was called.

دُعِيَتْ she was called, etc.

أُدْعَى I am called.

تُدْعَى، تُدْعَيْنَ you are called.

يُدْعَى he is called.

تُدْعَى she is called, etc.

#### 64. Doubly Weak Verbs

If a verb contains more than one weak radical note the following:

(i) If the two weak radicals come together the first of these becomes strong retaining its full consonantal value, e.g.

نَوَى he intended.

يَنْوِي he intends.

(for حَيَّ (حَبِيَّ) he lived.

يَحْيَا he lives.

Note that 'alif maqṣūra after ي is written ..., not ...

(ii) If the two weak radicals are separated by a strong one, then all the rules given in this lesson and in Lesson XVI obtain, e.g.

وَعَى he learned by heart, understood.

يَعِي he learns by heart, understands.

وَلِيَ he was near, in charge of.

يَلِي he is near.

Note especially the following two important verbs:

65. <sup>هـ</sup>لَيْسَ he is not.

Although this verb is conjugated like a perfect it is always *present indicative*, e.g.

<sup>هـ</sup>لَسْتُ I am not.

<sup>هـ</sup>لَسْتَ، <sup>هـ</sup>لَسْتِ you are not.

<sup>هـ</sup>لَيْسَ he is not.

<sup>هـ</sup>لَيْسَتْ she is not.

<sup>هـ</sup>لَسْنَا we are not.

<sup>هـ</sup>لَسْتُمْ، <sup>هـ</sup>لَسْتُنَّ، <sup>هـ</sup>لَسْتُمَا you are not.

<sup>هـ</sup>لَيْسُوا، <sup>هـ</sup>لَسْنَ they are not.

<sup>هـ</sup>لَيْسَا، <sup>هـ</sup>لَيْسَتَا they (dual) are not.

The predicate after <sup>هـ</sup>لَيْسَ is in the accusative like that after <sup>هـ</sup>كَانَ or more commonly introduced by <sup>هـ</sup>بِـ, e.g.

<sup>هـ</sup>لَيْسَ عَالِمًا he is not learned.

<sup>هـ</sup>لَيْسَ بِغَنِيٍّ he is not rich.

<sup>هـ</sup>كُنْتُ بِغَافِلٍ I am not heedless.

<sup>هـ</sup>لَسْتُمْ فَلَاحِينَ you are not peasants.

66. <sup>هـ</sup>رَأَى he saw, considered

This verb, conjugated like <sup>هـ</sup>سَعَى, though perfectly regular in the perfect, drops its middle radical *hamza* in the imperfect and moves its vowel forward to the first radical, e.g.

<sup>هـ</sup>رَأَيْتُ I saw.

<sup>هـ</sup>رَأَيْتَ، <sup>هـ</sup>رَأَيْتِ you saw.

<sup>هـ</sup>رَأَى he saw.

	رَأَتْ	she saw, etc.
but	أَرَى	I see.
	تَرَى، تَرَيْنَ	you see.
	يَرَى	he sees.
	تَرَى	she sees, etc.
	أَنْ أَرَى	that I may see.
	لَمْ أَر	I did not see.
(rarely used)	رَا!	see!
	رُيَ	it was seen.
but	يُرَى	it is seen.

*Examples:*

يَقَالُ إِنَّ قَبِيلَةَ مَنْ قَبَائِلِ الْعَرَبِ غَزَتْ (Group I) قَبِيلَةَ أُخْرَى (أَخْرُ masc.)

It is said that a certain Arab tribe (lit. a tribe of the tribes of the Arabs) raided another tribe.

كَانُوا يَوَدُّونَ أَنْ يَقْفُوا (Group I) آثَارَ (أَثَرِ sing.) جِيرَانِهِمْ وَلَكِنَّهُمْ ضَلُّوا الطَّرِيقَ

They wanted to follow their neighbours' tracks but they went astray on the way. (Note the accusative of place.)

إِنَّا لَمْ نَجْمِ ثَمَارَ هَذِهِ الشَّجَرَةِ لِأَنَّهَا لَيْسَتْ نَاضِجَةً

We have not gathered the fruits of this tree because they are not ripe.

بَكَتِ (Group III) الْبَنَاتُ وَزَعَمْنَ أَنَّهُنَّ لَا يَقْوَيْنَ (Group IV) عَلَى الْمَشْيِ

The girls wept and asserted that they were not strong enough to walk (lit. are not strong on walking).

إِبْقُوا (Group IV) هُنَا حَتَّى يَأْتِيَ خَبْرٌ مِنَ الْجَاسُوسِ!

Remain (plur.) here until word (lit. news) comes from the spy!



لَسْتُ غَضَبَانَ وَلَكِنِّي أَرْجُوكَ أَلَّا تَجِيءَ بِدُونِ إِذْنِي

I am not angry but I beg you not to come without my permission.

مَا رَأَيْتُهُمْ فِي هَذِهِ الْمَسْأَلَةِ؟ يَرَوْنَ أَنَّهُ غَيْرُ لَائِقٍ أَنْ يَقُولُوا شَيْئًا

What is their opinion about this matter? They consider (lit. see) that it is not seemly that they should say anything. (Note <sup>رَأَى</sup> plur of <sup>رَأَى</sup> a view, opinion in which the first two radicals are transposed.)

يُرْجَى أَنْ نَرَاهُمْ بِخَيْرٍ بَعْدَ سَفَرِهِمُ الطَّوِيلِ

It is hoped that we may see them well after their long journey.

كَانَتْ أُخْتِي تَنْوِي أَنْ تَقْرَأَ عَلَيَّ ذَلِكَ الْكِتَابَ، غَيْرَ أَنَّ أَشْغَالَهَا الْكَثِيرَةَ

حَالَتْ (Group I) دُونَهُ ذَلِكَ

My sister intended to read that book to me, however, her many occupations prevented her from doing that (lit. interposed themselves in front of that).

دَعَوْهُمْ يَأْتُونَ (from <sup>أَتَى</sup> Group III) مَعَنَا إِلَى الْحَفْلَةِ وَإِنْ لَمْ يَدْعُوا رَسْمِيًّا

Let them come to the party with us although they have not been invited officially. (Note the construction after (وَدَّعَ) imperfect <sup>يَدْعُ</sup> he lets, permits, the perfect of which is seldom used.)

#### EXERCISE XVIII

١—مَعَ أَنَّ الرَّجُلَيْنِ دَعَاوَاهُ لَمْ يَدْنُ مِنْهُمَا لِأَنَّهُمَا كَانَ يُوَدُّ أَنْ يَلْقَاهُمَا.

٢—كُلَّمَا يَأْتِينَا سَاعِي الْبَرِيدِ الَّذِي يُدْعَى عَلِيًّا بِخِطَابَاتٍ يَدُقُّ الْبَابَ الْخَلْفِيِّ مَرَّتَيْنِ.

٣—هَلْ تَنْوِي أَنْ تَأْخُذَا بِنَتِّكُمَا الْكُبْرَى مَعَكُمْ عِنْدَمَا تَقْضِيَانِ إِجَارَةَ الصَّيْفِ

فِي إِسْبَانِيَا الْجَنُوبِيَّةِ؟

٤—لَيْسَ خَالَتُنَا بَغْنَى فَلَا نَرْجُو أَنْ نَرْتِ مِنْهُ شَيْئًا.

- ٥—إِزِمِ هَذَا الْكِتَابَ الْقَدِيمَ فِي سَلَّةِ الْمُهْمَلَاتِ وَأَشِرْ نُسخَةً جَدِيدَةً مِنْهُ.
- ٦—عِ مَا قُلْتَهُ لَكَ لِأَنَّهُ سَوْفَ يَنْفَعُكَ فِي الْمُسْتَقْبَلِ
- ٧—لَسْنَا فَقَرَاءَ وَلَكِنْ لَا تَقْدِرُ أَنْ تَصْرِفَ هَذَا الْمَبْلَغَ الْكَبِيرَ وَعِلَاقَةً عَلَى ذَلِكَ نَرَى الثَّمَنَ غَالِيًا جَدًّا.
- ٨—مَا رَأَيْتُ قَطُّ سَيِّدَةً أَجْمَلَ مِنْهَا تَمْشِي فِي الْحَدِيقَةِ الْعُمُومِيَّةِ. يَقُولُ صَدِيقِي إِنَّهَا زَوْجَةُ وَزِيرِ (الشُّؤُونِ) الْخَارِجِيَّةِ
- ٩—سَعَوْا لِلْحُصُولِ لِي عَلَى تَذَكُّرَةِ دُخُولِ وَلَكِنْ عَبَثًا لِأَنَّ كُلَّ التَّذَاكِيرِ قَدْ بَيَّعَتْ مِنْذُ أُسْبُوعٍ. (حَصَلَ... عَلَى)
- ١٠—أَلَسْتُ أَبَا مُحَمَّدٍ؟ بَلَى، وَأَطْنُ حَضْرَتَكَ أُسْتَاذَهُ. أَمَلِي أَنْ تَرْضَى عَنْهُ دَائِمًا.

## TRANSLATION

1. Although the (two) men called him he did not approach them because he did not want to meet them.
2. Whenever the postman who is called 'Ali brings us letters he knocks twice on the back door.
3. Do you (dual) intend to take your eldest daughter with you when you spend the summer holiday in southern Spain?
4. Our uncle is not rich so we do not hope to inherit anything from him.
5. Throw this old book into the waste-paper basket (lit. basket of neglected things) and buy a new copy of it.
6. Keep in mind what I have said to you for it will benefit you in the future.
7. We are not poor but we cannot spend this large sum, and, moreover, we think the price is very high.
8. I have never seen a more beautiful lady walking in the public garden. My friend says she is the wife of the Minister of Foreign Affairs.
9. They used their offices (lit. strove) to get an entrance card for me but in vain because all the cards had been sold a week before.
10. Are you not Maḥmūd's father? Yes, and I think you (lit. your honour) are his professor. I hope (lit. my hope is) that you are always pleased with him.

## LESSON XIX

## 67. Derived Verbs

So far the student has dealt with simple verbs of three or four radicals only and it is now time to discuss the derived verbs. These derived forms are mainly from three-radical verbs, only two of them being from three- and four-radical verbs.

Taking the letters ف, ع and ل to represent the first or original form we have the following patterns:

- |  |                                 |
|--|---------------------------------|
| I. فَعَّلَ fa ع ala, fa ع ula, fa ع ila. |                                 |
| II. فَعَّلَ fa ع ع ala.                  | IX. اِفْعَلَّ if ع alla.        |
| III. فَاعَلَ fa ع ala.                   | X. اِسْتَفْعَلَ ista ف ع ala.   |
| IV. اَفْعَلَ 'af ع ala.                  | XI. اِفْعَالَّ if ع ālla.       |
| V. تَفَعَّلَ ta fa ع ع ala.              | XII. اِفْعَوَّلَ if ع aw ع ala. |
| VI. تَفَاعَلَ ta fa ع ala.               | XIII. اِفْعَوَّلَ if ع awwala.  |
| VII. اِنْفَعَلَ in fa ع ala.             | XIV. اِفْعَنَّلَ if ع anlala.   |
| VIII. اِفْتَعَلَ if ta ع ala.            | XV. اِفْعَنَّلَ if ع anlā.      |

As the last five derived forms are exceedingly rare and present no especial difficulty in their vowel patterns they may be ignored by the beginner.

Note that the prefixed *hamza* in form IV is *hamzat-al-qat* ع and that the prefixed *hamza* in forms VII–XV is *hamzat-al-waṣl*.

It is most convenient to deal with the derived verbs in four groups, but before preceding to this I advise the student to learn the meanings of the derived verbs he comes across in his reading without troubling himself unduly about the original or first form.

## 68. Verbal Form II. فَعَّلَ

This is formed by doubling the middle radical so that the verb becomes a quadriliteral (stock verb تَرَجَّمَ) of which the second and third radicals are identical. This form is conjugated in exactly the same manner as a simple quadriliteral verb.

Taking عَلَّمَ, he taught, as an example we have:

Perfect active	عَلَّمَ	I taught.
	عَلَّمْتَ، عَلَّمْتَ	you taught.
	عَلَّمَ	he taught.
	عَلَّمَتْ	she taught, etc.
Perfect passive	عُلِّمَ	he was taught, etc.
Imperfect active	أُعَلِّمُ	I teach.
	تُعَلِّمُ، تُعَلِّمِينَ	you teach.
	يُعَلِّمُ	he teaches.
	تُعَلِّمُ	she teaches, etc.
Imperfect passive	يُعَلَّمُ	he is taught, etc.
Imperative	عَلِّمْ!	teach! etc.
Active participle	مُعَلِّمٌ	teaching, a teacher.
Passive participle	مُعَلَّمٌ	taught.

N.B. The active and passive participles of *all* derived verbs begin with prefixed ...<sup>mu</sup>, the characteristic of the *active* participle being a short 'i' before the last radical and the characteristic of the *passive* participle being a short 'a' before the last radical.

Verbal noun      تَعْلِيمٌ      teaching, instruction.

N.B. If all three radicals are sound the verbal noun of the 2nd form may be of any one of three patterns تَفْعِيلٌ, تَفْعَالٌ or تَفْعَلَةٌ. The first of these is by far the most common. Which verb takes which pattern of the verbal noun can only be learned through reading or reference to a dictionary. But if the last radical is *hamza*, و or ي, then the pattern of the verbal noun is *always* تَفْعَلَةٌ, e.g.

	هَنَّا	he congratulated.
	تَهْنِئَةٌ	congratulation.
(for عَلَوَ)	عَلَّى	he raised, exalted.
(for تَعَلَّوْا)	تَعْلِيَّةٌ	raising, exaltation.

The 2nd form denotes:

(1) Intensity of action, e.g.

كَسَرَ	he broke.
كَسَّرَ	he smashed.
قَطَعَ	he cut.
قَطَّعَ	he cut up, tore up.

(2) Causation, e.g.

عَلَّمَ	he knew.
عَلَّمَ	he taught.
شَرَّفَ	he was noble.
شَرَّفَ	he honoured.

(3) Estimation, e.g.

صَدَّقَ	he spoke the truth.
صَدَّقَ	he considered s.o. truthful, believed.
كَذَّبَ	he lied.
كَذَّبَ	he considered s.o. a liar, disbelieved.

(4) It is often formed from nouns, e.g.

خِيَمَ	a tent.
خَيَّمَ	he pitched his tent.

سَلَّحَ a weapon.

سَلَّحَ he armed.

If a verb is doubled or *hamzated* or if the 1st or 2nd radical is و or ي the 2nd form is perfectly regular, e.g.

رَدَّ he returned (trans.).

رَدَّدَ he repeated (over and over).

تَرَدَّدَ (constant) repetition.

أَلَفَّ he composed, compiled, formed.

تَأَلَّفَ composition, compilation, a (literary) work.

هَنَّا يَهْنِئُ he congratulated.

تَهْنِئَةٌ congratulation.

وَفَّقَ He (God) gave success.

تَوَفَّقَ success.

قَوَّمَ he straightened.

تَقَوَّمَ straightening, (a calendar).

Note the softening of *hamza* into a long 'ā' in the verbal noun of أَرَخَ he dated, wrote history, viz. تَارِيخٌ (pl. تَوَارِيخٌ) dating, a date, a history.

All derived forms of weak verbs, i.e. those the last radical of which is و or ي, change the last radical into 'alif maqṣūra, written ...ى. They, with the exception of forms V and VI, are conjugated exactly like weak verbs of Group III (i.e. like رَسَى) of the preceding lesson, e.g.

(root سَمَو) سَمَّى he named.

وَسَمِيَ he was named.

وَسَمَّى he names.

يُسَمَّى he is named.

	اسم !	name!
Active participle	اسم	naming (cf. قاض).
Passive participle	سمى	named.
Verbal noun	تسمية	naming.
(root ولي)	ولى	he put in charge of.
	ولى	he was put in charge of.
	يولى	he puts in charge of.
	يولى	he is put in charge of.
	ول !	put in charge!
Active participle	مولى	putting in charge.
Passive participle	مولى	put in charge.
Verbal noun	تولية	appointment.

### 69. Verbal Form III فاعل

This is formed by lengthening the 'a' of the first radical. Verbs of this form are conjugated exactly like those of the form فاعل, e.g.

Perfect active	قاتلت	I fought s.o.
	قاتلت، قاتلت	you fought.
	قاتل	he fought.
	قاتلت	she fought, etc.
Perfect passive	قوتل	he was fought, etc.
Imperfect active	أقاتل	I fight.
	تقاتل، تقاتلين	you fight.
	يقاتل	he fights.

	تَقَاتِلُ	she fights, etc.
Imperfect passive	يُقَاتَلُ	he is fought, etc.
Imperative	قَاتِلْ !	fight! etc.
Active participle	مُقَاتِلٌ	fighting, a warrior.
Passive participle	مُقَاتَلٌ	fought.
Verbal noun	مُقَاتَلَةٌ or قِتَالٌ	fighting.

N.B. The pattern of the verbal noun of form III is either مُقَاتَلَةٌ or قِتَالٌ. Some verbs take one form, other verbs the other form. A few verbs, including the example above, take both, e.g.

لِقَاءٌ (for مُلَاقِيَةٌ) or مُلَاقَاةٌ meeting.

In لِقَاءٌ note the change of the final weak radical *bearing the case ending* to *hamza* after a long 'ā'.

The 3rd form denotes:

- (1) The doing of an action to someone, e.g.

كَاتَبَ he wrote to, corresponded with.

قَاوَمَ he stood up to, opposed.

- (2) The attempt to do something to someone, e.g.

قَاتَلَ he tried to kill, fought with.

سَبَقَ he preceded.

سَابَقَ he competed with.

Note that such verbs of form III usually take an explicit or implicit direct object which is always a person. Reciprocity is implied in both cases.

We occasionally find verbs of form III which have no idea of reciprocity behind them. The idea of effort is, however, apparent even in these, e.g.

سَافَرَ he travelled.

بَالَغَ he exaggerated.



If a verb is doubled note that in form III there is no contraction of the twin consonants after the long 'u' of the perfect passive, e.g.

(for شَادَّ)	شَادَّ	he spoke violently to.
but	شُوِّدَ	he was spoken to violently.
(for يُشَادُّ)	يُشَادُّ	he speaks violently to.
(for يُشَادُّ)	يُشَادُّ	he is spoken to violently.

Active and passive participles مُشَادٌّ,

Verbal noun مُشَادَّةٌ a noisy dispute.

If a verb is *hamzated* or contains one of the weak letters و or ي it is conjugated regularly in accordance with the rules already given, e.g. (see Introduction § 7)

يُؤَالِفُ (for أَلَفَ)	أَلَفَ	he was familiar with.
	سَأَلَ يُسْأَلُ	he questioned.
	وَأَفَقَ يُوَافِقُ	he agreed with, suited.
	تَوَالَوْا يُتَوَالَوْنَ	he handed s.t. to s.o.
	بَايَعَ يُبَايِعُ	he swore allegiance to.
	لَاقَى يُلَاقِي	he met.

#### 70. Verbal Form IV اِفْعَلْ

This is formed by making the first radical vowelless and prefixing a short 'a' on *hamzat-al-qat*, e.g.

جَلَسَ	he sat (down).
أَجْلَسَ	he seated.

This verb is conjugated as follows:

Perfect active	أَجْلَسْتُ	I seated.
	أَجْلَسْتَ، أَجْلَسْتَ	you seated.
	أَجْلَسَ	he seated.

		أَجَلَسَتْ	she seated, etc.
Perfect passive		أُجِلِسَ	he was seated, etc.
Imperfect active	'u jlisu,	أُجِلِسُ	I seat.
		تُجِلِسُ، تُجِلِسِينَ	you seat.
		يُجِلِسُ	he seats.
		تُجِلِسُ	she seats, etc.
Imperfect passive	yu jlasu,	يُجِلِسُ	he is seated, etc.
Imperative	'a jlis!	أُجِلِسْ !	seat !
Active participle		مُجِلِسٌ	seating.
Passive participle		مُجَلَسٌ	seated.
Verbal noun	'ijlāsun,	إِجْلَاسٌ	seating.

N.B. All verbs of the form أَفْعَلْ make their verbal nouns according to the pattern إِفْعَالٌ.

The 4th form of the verb is generally causative as in the above example.

When causation is intended sometimes the 2nd form is used, sometimes the 4th. Occasionally both forms occur with somewhat different meanings, e.g.

عَلَّمَ he caused to know, taught.

أَعْلَمَ he caused to know, informed.

Sometimes both are used with no difference in meaning, e.g.

نَجَا he escaped.

أَنْجَى and نَجَّى he caused to escape, saved.

Very often we find verbs of the 4th form in which the idea of causation is very remote, e.g.

أَصْبَحَ he became (lit. came or did in the morning).

أَشْكَلَ it became difficult.

If the root verb is doubled the 4th form presents no difficulties, the rules for the doubled verb being maintained, e.g.

	مَدَّ	he stretched.
	أَمَدَّ	he helped, supplied.
	أُمِدَّ	he was helped, supplied.
	يُمِدُّ	he helps, supplies.
	يُؤَمِّدُ	he is helped, supplied.
Imperative	أَمِدِّ !	help! supply!
Active participle	مُؤَمِّدٌ	helping, supplying.
Passive participle	مُؤَمِّدٌ	helped, supplied.
Verbal noun	إِمْدَادٌ	help(ing), supply(ing).

Similarly if the root verb is *hamzated* or if it has as its first or third radical و or ي, e.g.

	أَلَفَّ (for أَلَفَّ) يُؤَلِّفُ (بَيْنَ)	he reconciled.
Imperative	أَلِفْ !	reconcile!
Verbal noun	إِلْفَافٌ	reconciling, reconciliation.
	أَقْرَأَ يَقْرِئُ	he taught to read.
Imperative	أَقْرِئْ !	teach to read!
Verbal noun	إِقْرَاءٌ	teaching to read.
	يَقِظُ	he was awake.
	أَيْقَظَ يُوقِظُ (for يُوقِظُ)	he awakened s.o.
	أَوْقَظَ (for أَيْقَظَ)	he was awakened.
Imperative	أَيْقِظْ !	awaken!
Verbal noun	إَيْقَظٌ	awakening.

	أَوْصَلَ يُوصِلُ	he caused to arrive, brought, sent, forwarded.
Imperative	أَوْصِلْ	bring! send!
Verbal noun	(for إِوْصَالٌ) إِيصَالٌ	bringing, sending.
	أَلْقَى يَلْقَى	he threw, delivered (a speech, lecture).
Imperative	أَلْقِ !	throw! deliver! (a speech).
Verbal noun	إِلْقَاءٌ	throwing, delivery.

If the middle radical in the pattern أَفْعَلَ is و or ي note that its vowel is thrown forward to the first radical and *becomes long*, the weak middle radical dropping out, e.g.

(for أَخَوْفُ)	أَخَفَ	he frightened.
(for يَخَوْفُ)	يُخِفُ	he frightens.
(for أُخَوْفُ)	أُخِفَ	he was frightened.
(for يَخَوْفُ)	يُخَفُ	he is frightened.
(for أَذِيعُ)	أَذَاعَ	he broadcast.
(for يَذِيعُ)	يُذِيعُ	he broadcasts.
(for أُذِيعُ)	أُذِيعَ	it was broadcast.
(for يَذِيعُ)	يُذَاعُ	it is broadcast.

The usual shortening of long vowels before vowelless consonants takes place, e.g.

Perfect active	أَخَفْتُ	I frightened.
	أَخَفْتِ، أَخَفْتَ	you frightened.
	أَخَفَ	he frightened.
	أَخَفَتْ	she frightened, etc.
Perfect passive	أُخِفْتُ	I was frightened.

	أَخِيفَ	he was frightened, etc.
Imperfect active	أَخِيفُ	I frighten.
	تُخِيفُ، تُخِيفِينَ	you frighten.
	يُخِيفُ	he frightens.
	تُخِيفُ	she frightens, etc.
Imperfect passive	أُخِيفُ	I am frightened.
	يُخِيفُ	he is frightened, etc.
Imperative	'akhif!	أَخِفْ! frighten!
		أَخِيفِي! frighten!
		أَخِيفُوا! frighten! etc.
Active participle	مُخِيفٌ	frightening.
Passive participle	مُخِيفٌ	frightened.
Verbal noun	'ikhāfatun, إِخْفَاتٌ	frightening.

Note that the verbal noun of the 4th form of hollow verbs receives an added *tā' marbūṭa*.

N.B. The 4th form of the verb رَأَى, he saw, presents the same phenomenon as occurs in the imperfect of the simple verb, namely the elision of the middle radical *hamza* and the moving of its vowel forward to the first radical, e.g.

(for أَرَى)	أَرَى	he showed.
(for أَرِي)	أَرِي	he was shown.
(for يَرِي)	يَرِي	he shows.
(for يَرَى)	يَرَى	he is shown.
(for يَرِ)	لَمْ يَرِ	he did not show.
(for أَرِ)	أَرِ!	show!

Causative verbs from transitive roots may take a double accusative, e.g.

أَرَانِي سَاعَتَهُ he showed me his watch.  
أَرِنَا جَوَازَ سَفَرِكَ! show us your passport!

Finally, the student should note that the vowel of the personal *prefixes* of the imperfect active of the three derived forms given in this lesson is 'u', whereas in all other active forms of the verb it is 'a'.

*Examples:*

يَجِبُ عَلَيْكَ أَنْ تَفْتَحَ عَيْنَكَ عِنْدَمَا تَعْبُرُ الشَّارِعَ

You must (lit. it is incumbent on you to) open your eyes wide when you cross the street.

مَتَى تُشَرِّفُونَنَا بِزِيَارَتِكُمْ؟

When will you honour us with your visit?

لَا تَوَلِّنا ظَهْرَكَ، فَإِنَّا نُرِيدُ أَنْ نَرَى وَجْهَكَ

Do not turn your back on us for we wish to see your face.

إِنَّ الْقَاضِيَ لَمْ يُبْرِئِ الرَّجُلَ الَّذِي قَتَلَ زَوْجَتَهُ

The judge did not acquit the man who (had) killed his wife.

أَنْصَدِّقُهُمْ أَمْ نَكْذِبُهُمْ؟ لَا أَرَى دَاعِيًا لَتَكْذِبِهِمْ

Shall we believe them or disbelieve them? I see no reason for (lit. that which calls to) disbelieving them.

أَعْطِنِي كِتَابًا يَبَيِّنُ أَصْوَاتَ اللُّغَةِ الْأَلْمَانِيَّةِ

Give me a book which explains the phonetics (lit. the sounds) of the German language.

أَهْدَيْتُ لَهَا خَاتَمَ ذَهَبٍ بِمُنَاسَبَةِ عِيدِ مِيلَادِهَا

I presented a gold ring to her on the occasion of her birthday (lit. the festival of her birth).

أُرَاجِعُ الْقَامُوسَ عِنْدَمَا أَجْهَلُ مَعْنَى كَلِمَةٍ

I refer to the dictionary when I do not know the meaning of a word.

يُرِيدُونَ أَنْ يُوقِظُوا قَبْلَ الْفَجْرِ بِقَلِيلٍ لِأَنَّهُمْ يَنْوُونَ أَنْ يُسَافِرُوا إِلَى  
الضَّيْعَةِ الْمُجَاوِرَةِ

They wish to be awakened shortly before dawn because they intend to travel to the neighbouring estate.

لَمْ يُرَوِّنِي كَيْفَ أَلْقَوْا الْحَبْلَ حَوْلَ رَقَبَةِ الثَّوْرِ

They did not show me how they threw the rope around the bull's neck.

#### EXERCISE XIX

١—يُنْكِرُ ذَلِكَ وَلَكِنَّا سَوْفَ نُبَيِّنُ أَنَّهُ كَاذِبٌ.

٢—لَا تُحَاوِلُوا أَنْ تُقِيمُوا فِي تِلْكَ الْبِلَادِ أَكْثَرَ مِنْ شَهْرٍ لِأَنَّ الْإِقَامَةَ فِيهَا لَا تَلَايِمُ الْجِنْسَ الْأَبْيَضَ.

٣—أُرِيدُ أَنْ تُوقِظَنِي حَالَمَا تُشْرِقُ الشَّمْسُ لِأَنِّي قَدْ سَمِعْتُ أَنَّ الْمَنْظَرَ رَائِعٌ.

٤—مَنْ يُوَصِّلْ هَذَا الطَّرْدَ الثَّقِيلَ إِلَى الْمَحْطَةِ؟ أَعْطِ الْحِمَالَ قِرْشَيْنِ فَسَوْفَ يُوَصِّلُهُ.

٥—أَقْبَلَتِ الْوُفُودُ لِتَهَيَّيَ الرَّئِيسَ بِبَجَاحِهِ فِي الْمَفَاوِضَاتِ. (وَقَدْ)

٦—أُرِيدُ أَنْ أُسَافِرَ إِلَى إِيرَانَ لِكَيْ أُشَاهِدَ آثَارَ الْحَضَارَةِ الْإِيرَانِيَّةِ الْقَدِيمَةِ.  
(أَثَرٌ)

٧—كَانَ يَجِبُ عَلَيْنَا أَنْ نُعْطِيَ بَائِعَ الصُّحُفِ قِرْشَيْنِ وَلَكِنْ نَسِينَا فَلَمْ نُعْطِهِ إِلَّا قِرْشًا وَاحِدًا. (صَحِيفَةٌ)

٨—إِنَّ السَّادَةَ لَمْ يَأْتُوا لَمَّا دُعُوا لِأَنَّ الْوَقْتَ كَانَ ضَيِّقًا. (سَيِّدٌ)

٩—لَقَدْ وَعَدَ الْوَزِيرُ بِإِلْقَاءِ مُحَاضَرَةٍ فِي نَادِي الشُّبَّانِ فَيَجِبُ عَلَيْكُمْ أَنْ تُمِدُّوهُ بِالْمَعْلُومَاتِ اللَّازِمَةِ.

١٠—كَنتُ قَدْ أَضَعْتُ جَوَازَ سَفَرِي فَأَكْرَهَنِي حَارِسُ الْحُدُودِ عَلَى النُّزُولِ مِنْ الْقِطَارِ لِأُرَاقِفَهُ إِلَى مَكْتَبِ الْمَأْمُورِ. (أَضَاعَ)

## TRANSLATION

1. He denies that but we shall prove that he is lying.
2. Do not try to reside in that country more than one month because residence there is not suitable for white people (lit. the white race).
3. I want you (fem.) to awaken me as soon as the sun rises because I have heard that the sight is glorious.
4. Who will take this heavy parcel to the station? Give the porter two piastres and he will take it.
5. The delegations came to congratulate the president on his success in the negotiations.
6. I wish to travel to Persia (Iran) in order to see the remains (lit. traces) of ancient Persian civilization.
7. We should have given the newspaper seller two piastres but we forgot and only gave him one piastre.
8. The gentlemen did not come when they were invited because the time was short (lit. narrow).
9. The minister has promised to deliver a lecture in the youth club and so you (pl.) must supply him with the necessary information.
10. I had lost my passport and so the frontier guard forced me to get out of the train in order to go with him to the (police) captain's office.

## LESSON XX

## 71. Verbal Form V تَفَعَّلَ

Form V is made by prefixing تَ to form II of which it is the reflexive, e.g.

تَعَلَّمَ he taught.

تَعَلَّمَ he taught himself, learned.

تَشَرَّفَ he honoured.

تَشَرَّفَ he had the honour.

Form V is conjugated as follows:

Perfect active تَعَلَّمْتُ I learned.

تَعَلَّمْتَ، تَعَلَّمْتِ you learned.

تَعَلَّمَ he learned.



		تَعَلَّمَتْ	she learned, etc.
Perfect passive	tu <u>u</u> callima,	تُعَلِّمُ	it was learned, etc.
Imperfect active	'ata <u>a</u> callamu,	أَتَعَلِّمُ	I learn.
		تَتَعَلَّمِينَ، تَتَعَلَّمُ	you learn.
		يَتَعَلَّمُ	he learns.
		تَتَعَلَّمُ	she learns, etc.

Note the sequence of 'a's in the imperfect active.

Imperfect passive	yuta <u>a</u> callamu,	يَتَعَلَّمُ	it is learned, etc.
Imperative		تَعَلَّمْ	learn! (masc.).
		تَعَلَّمِي!	learn! (fem.).
		تَعَلَّمُوا!	learn! (masc. plur.).
Active participle	muta <u>a</u> llimun,	مُتَعَلِّمٌ	learning.
Passive participle	muta <u>a</u> llamun,	مُتَعَلَّمٌ	learned.
Verbal noun	ta <u>a</u> llumun,	تَعَلُّمٌ	learning, study.

N.B. All verbs of the form تَفَعَّلَ make their verbal nouns according to the pattern تَفَعُّلٌ.

If the root verb is doubled or *hamzated* or if the 1st or 2nd radical is و or ي, form V is perfectly regular, e.g.

يَتَرَدَّدُ	تَرَدَّدَ	he hesitated.
	تَرَدَّدٌ	hesitation.
يَتَأَلَّفُ	تَأَلَّفَ	it became formed, composed.
	تَأَلَّفٌ	formation (intrans.).
يَتَرَأَسُ	تَرَأَسَ	he became head, president.
	تَرَأَسٌ	presiding.

تَنَبَّأَ	he prophesied.
يَتَنَبَّأُ	prophesying, prophecy.
تَوَجَّهَ إِلَى	he directed his face to, travelled towards.
تَوَجَّهَ	directing oneself.
تَخَيَّرَ	he chose.
تَخَيَّرَ	choosing, choice.

If the 3rd radical is و or ي form V is conjugated like weak verbs of Group III (see Lesson XVIII) which are of the pattern يَفْعَلُ in the imperfect (i.e. like سَعَى), e.g.

	تَعَشَّى	he took supper, dined.
	تَعَشَّيْتُ	I dined.
	يَتَعَشَّى	he dines.
	أَتَعَشَّى	I dine.
Imperative	تَعَشَّ !	dine! (masc.).
	تَعَشِّي !	dine! (fem.).
	تَعَشَّوْا !	dine (masc. plur.), etc.
Active participle	مَتَعَشٍّ	dining (cf. قَاضٍ).
Passive participle	مَتَعَشَّى	taken as supper or place where supper is taken (see § 77).
Verbal noun	(التَّعَشَّى) تَعَشٍّ	dining (for تَعَشِّي for تَعَشَّى).
	تَوَلَّى	he took charge of.
	تَوَلَّيْتُ	I took charge of.
	يَتَوَلَّى	he takes charge of.
	أَتَوَلَّى	I take charge of.

Imperative	تَوَلَّ !	take charge of! (masc.).
	تَوَلَّي !	take charge of! (fem.).
	تَوَلَّوْا !	take charge of! (masc. plur.). etc.
Active participle	مَتَوَلِّ	taking charge of.
Passive participle	مَتَوَلَّى	taken charge of.
Verbal noun	تَوَلٍّ (التَّوَلَّى)	taking charge of.

The Vth form given above is the first derived form of quadriliteral verbs, e.g.

زَعَزَعَهُ	he moved, shook it.
تَزَعَزَعُ	it moved, shook (intrans.).
يَتَزَعَزَعُ	it moves, shakes (intrans.).
مَتَزَعَزَعٌ	moving, shaking.
تَزَعَزَعٌ	movement, motion, shaking.

## 72. Verbal Form VI تَفَاعَلَ

Form VI is made by prefixing تَ to form III of which it is generally the reflexive, e.g.

قَاتَلَ	he fought with him.
تَقَاتَلَ الْقَوْمُ	the people fought each other.
سَابَقَهُ	he vied with him.
تَسَابَقَا	they (two) ran a race.

In many verbs of form VI the idea of reciprocity contained in the two examples above is quite absent, e.g.

تَنَاءَبَ	يَتَنَاءَبُ	he yawned.
تَنَآؤَبٌ		yawning, a yawn.

تَنَاوَلَ he took (in his hand).

تَنَاوُلٌ taking.

يَتَنَاوَمُ he pretended to be asleep.

تَتَنَاوَمٌ pretending to be asleep.

The VIth form is conjugated similarly to form V, e.g.

Perfect active	تَنَاوَلْتُ	I took (in my hand).
	تَنَاوَلْتَ، تَنَاوَلْتُمْ	you took.
	تَنَاوَلَ	he took.
	تَنَاوَلَتْ	she took, etc.
Perfect passive	<i>tunūwila</i> تَنُوِّلُ	it was taken, etc.
Imperfect active	أَتَنَاوَلُ	I take.
	تَتَنَاوَلُ، تَتَنَاوَلِينَ	you take.
	يَتَنَاوَلُ	he takes.
	تَتَنَاوَلُ	she takes, etc.
Imperfect passive	<i>yutanāwalu</i> يَتَنَاوَلُ	it is taken, etc.
Imperative	تَنَاوَلْ !	take! (masc.).
	تَنَاوَلِي !	take! (fem.).
	تَنَاوَلُوا	take! (masc. plur.), etc.
Active participle	مَتَنَاوِلٌ	taking.
Passive participle	مَتَنَاوَلٌ	taken.
Verbal noun	تَنَاوُلٌ	taking.

N.B. All verbs of the form تَفَاعَلَ make their verbal nouns according to the pattern تَفَاعُلٌ.

If the root verb is doubled or *hamzated* or if the 1st or 2nd radical is و or ي the VIth form is perfectly regular, e.g.

	تَرَادَا يَتَرَادَانِ الْبَيْعُ	they (two) rescinded the sale (by mutual agreement).
	تَرَادُ يَبِيعُ	rescinding of a sale.
N.B.	تَرُودُ الْبَيْعُ	the sale was rescinded where no contraction takes place. See the perfect passive of form III of doubled verbs.
	تَالَفُوا يَتَالَفُونَ	they became familiar with each other.
	تَالَفَ	mutual familiarity
	تَنَاءَبَ يَتَنَاءَبُ	he yawned.
	تَنَآؤَبَ	yawning, a yawn.
	تَكَافَأَ يَتَكَافَأُ الْقَوْمُ	the people were equal.
	تَكَافَوْا	being equal, equality.
	تَوَافَقَ يَتَوَافَقُ الْقَوْمُ	the people agreed among themselves.
	تَوَافَقَ	mutual agreement.
	تَعَاوَنَ يَتَعَاوَنُ الْقَوْمُ	the people helped, co-operated with each other.
	تَعَاوَنَ	co-operation.
	تَمَآيَلَ يَتَمَآيَلُ	he swayed (intrans.).
	تَمَآيَلٌ	swaying.

If the 3rd radical is و or ي form VI is conjugated like form V above, e.g.

تَعَامَى	he pretended to be blind.
تَعَامَيْتُ	I pretended to be blind.
يَتَعَامَى	he pretends to be blind.

	أَتَعَامِي	I pretend to be blind.
Imperative	تَعَامِ !	pretend to be blind!
	تَعَامِي !	pretend to be blind.
	تَعَامُوا !	pretend to be blind, etc.
Active participle	مَتَعَامٍ (الْمَتَعَامِي)	pretending to be blind.
Verbal noun	تَعَامٍ (التَّعَامِي)	pretending to be blind,
	(for تَعَامِي for تَعَامِي).	

Note the verb تَعَالَى He (God) has made Himself exalted, the imperative of which (masc. ! تَعَال !, fem. ! تَعَالِي !, masc. plur. ! تَعَالُوا !, etc.) is applicable to any being and means 'come!'! This imperative is more common than the imperatives of the usual verbs of coming such as أَتَى and جَاءَ, حَضَرَ.

*Examples:*

مَتَى نَشْرَفُ بِمُقَابَلَةِ الْمَلِكِ؟ نَحْنُ مَدْعُوْنَ لَزِيَارَةِ الْقَصْرِ غَدًا

When shall we have the honour of meeting the king? We are invited to visit the palace to-morrow.

كَانَ مُتَوَجِّهًا إِلَى الْبَابِ لَمَّا عَثَرَ فِي السَّجَّادِ

He was going to the door when he tripped on the carpet.

إِنَّ زَوْجَتِي لَا تَتَنَاوَلُ الْغَدَاءَ قَبْلَ حُضُورِي

My wife will not take lunch before my arrival.

لَمَّا يَتَوَلَّ قِيَادَةَ الْجَيْشِ مَعَ أَنَّهُ تَعَيَّنَ مِنْذُ أُسْبُوعٍ

He has not yet taken over command of the army although he was appointed a week ago.

تَخَيَّرُوا أَحْسَنَ التَّفَاحِ لِيَهْدُوهُ لِأَصْدِقَائِهِمْ

They chose the best of the apples in order to present them (lit. it) to their friends.

تَعَلَّمِ اللُّغَةَ الْعَرَبِيَّةَ لِأَنَّهَا نَافِعَةٌ جَدًّا

Learn the Arabic language because it is very useful!

كَيْفَ يَتَكَافَأُ الْكَسَلَانُ وَالْمُجْتَهِدُ؟

How can (lit. are) the lazy man and the industrious man be equal?

تَعَاوُنُ الْأُمَمِ (أُمَّةٌ sing.) مِفْتَاحُ السَّلَامِ

The co-operation of nations is the key to peace.

تَلَقَّى الصَّدِيقَانِ بَعْدَ مَضِيِّ سَنَةٍ كَامِلَةٍ

The two friends met (each other) after the passing of a whole year.

تَعَالَى مَعِيَ لِكَيْ أُرِيكَ مَا يُوجَدُ فِي جَنِينَتِي مِنْ زُهُورٍ جَمِيلَةٍ

Come (fem.) with me so that I may show you the beautiful flowers that are in my garden (lit. what is found (i.e. exists) in my garden of beautiful flowers).

### EXERCISE XX

١—عَزَمَ الطَّلَبَةُ الْهُنُودُ عَلَى أَنْ يَتَوَجَّهُوا إِلَى مِصْرَ لِكَيْ يَتَلَقَّوْا أَلْعَلَمَ فِي

الجامعِ الْأَزْهَرِ الَّذِي هُوَ أَقْدَمُ جَامِعَةٍ فِي الْعَالَمِ الْإِسْلَامِيِّ. (طَالِبٌ هِنْدِيٌّ)

٢—أَرْجُو أَنْ تُشْرِفَنِي وَتَتَعَشَّى مَعِيَ هَذَا الْمَسَاءَ.

٣—أَرَادَ الرَّئِيسُ أَنْ يَتَعَاوَنَ مَعَ أَعْضَاءِ الْمَجْلِسِ وَلَكِنَّهُمْ أَصْرُوا عَلَى إِقَالَتِهِ مِنْ

مَنْصِبِهِ. (عُضْوٌ، أَقَالَ)

٤—تَعَالَى مَعِيَ لِنَتَفَرَّجَ عَلَى الْحَيَوَانَاتِ الْغَرِيبَةِ فِي حَدِيقَةِ الْحَيَوَانِ.

٥—هَذَا الشَّيْخُ مُتَوَاضِعٌ جَدًّا مَعَ أَنَّهُ عَلَامَةٌ شَهُورٌ وَقَدْ كَتَبَ كُتُبًا عَدِيدَةً

تَتَدَاوَلُ فِي الدَّوَائِرِ الْعِلْمِيَّةِ. (دَائِرَةٌ)

٦—يَا بَنَاتُ، لِمَاذَا تَتَشَاءَيْنَ كُلُّكُنَّ الْيَوْمَ؟ أَلَمْ تَنْمَنَ هَذِهِ اللَّيْلَةَ؟

٧—رَاسَلْنَا أَخَانَا فِي أَمْرِيكََا عِدَّةَ سِنِينَ وَلَكِنَّا لَا نُرَاسِلُهُ الْآنَ لِأَنَّهُ قَدْ عَزَمَ

أَلَّا يَعُودَ إِلَى وَطَنِهِ أَبَدًا.

٨— لَا تَتَنَاوَلْ ذَلِكَ الصَّحْنَ لِأَنَّهُ كَانَ فِي الْفُرْنِ أَكْثَرُ مِنْ نِصْفِ سَاعَةٍ  
وَهُوَ حَارٌّ جَدًّا.

٩— مَنْ يَتَوَلَّى تَنْفِيذَ هَذِهِ الْمُهَمَّةِ الصَّعْبَةِ؟ أَنَا أَتَوَلَّاهُ بِدُونِ تَرَدُّدٍ. (نَقَذَ)  
١٠— قَابَلُوا كَثِيرِينَ مِنْ شُيُوخِ الْبَدْوِ عِنْدَمَا كَانُوا مُقِيمِينَ فِي الصَّحْرَاءِ قَرِيبًا  
مِنَ الْإِسْكَندَرِيَّةِ.

#### TRANSLATION

1. The Indian students decided to go to Egypt to study (lit. to receive knowledge) in the Azhar Mosque which is the oldest university in the Islamic world.
2. I hope you will do me the honour and dine with me this evening.
3. The president wanted to co-operate with the members of the council but they insisted on dismissing him from his post.
4. Come with me so that we may look at the strange animals in the Zoological Gardens.
5. This old man is very humble although he is a famous scholar and has written many books which are passed around in learned (scientific) circles.
6. Girls, why are you all yawning to-day? Did you not sleep last night.
7. We corresponded with our brother in America for many years but we do not correspond with him now because he has decided never to return to his country (patria).
8. Do not take that plate in your hand because it has been in the oven for more than half an hour and it is very hot.
9. Who will undertake to execute this difficult task? I shall undertake it without hesitation.
10. They met many Beduin shaykhs when they were living in the desert near Alexandria.

#### LESSON XXI

##### 73. Verbal Form VII **انْفَعَلَ**

Form VII is made by prefixing a vowelless **ن** to the first or simple form of the verb. As no word in Arabic can begin with a vowelless consonant this **ن** must be preceded by *hamzat-al-waṣl* the vowel of which is 'i'.



The VIIth form which is not very common is the passive or reflexive of the first form, e.g.

كَسَرَ he broke (trans.).

اِنْكَسَرَ it broke (intrans.), became broken.

قَلَبَ he overturned, upset.

اِنْقَلَبَ it became overturned, upset.

N.B. The VIIth form is not made from verbs of which the first radical is أ, ر, ل, ن, و or ي. A few exceptions to this rule exist in modern Arabic.

Form VII is conjugated as follows:

Perfect active	اِنْقَلَبْتُ	I became overturned.
	اِنْقَلَبْتَ، اِنْقَلَبْتِ	you became overturned.
	اِنْقَلَبَ	he became overturned.
	اِنْقَلَبَتْ	she became overturned, etc.
Perfect passive	non-existent in form VII.	
Imperfect active	اِنْقَلِبُ	I become overturned.
	تَنْقَلِبُ، تَنْقَلِبِينَ	you become overturned.
	يَنْقَلِبُ	he becomes overturned.
	تَنْقَلِبُ	she becomes overturned, etc.
Imperfect passive	non-existent in form VII.	
Imperative	اِنْقَلِبْ !	become overturned! (masc. sing.).
	اِنْقَلِبِي !	become overturned! (fem. sing.).
	اِنْقَلِبُوا !	become overturned! (masc. plur.), etc.
Active participle	مَنْقَلِبٌ	becoming overturned,

Passive participle as noun of place	مَنْقَلَبٌ	place of overturning.
Verbal noun	اِنْتِلَابٌ	becoming overturned, a revolution.

N.B. All verbs of the form اِنْفَعَلَ make their verbal nouns according to the pattern اِنْفَعَالٌ the *hamza* of which is *hamzat-al-waṣl*.

The student should note the vowel patterns of form VII which, with the following additions in brackets, are the same for forms VII–XV viz.

Perfect active	(i)aaa.
(Perfect passive	(u)uia).
Imperfect active	aaiu.
(Imperfect passive	uaau).
Imperative (masc. sing.)	(i)ai.
Active participle	uaiun.
(Passive participle	uaaun).
Verbal noun	(i)iāun.

The same phonetic changes which take place in the simple forms of the doubled, hollow and weak verbs take place in form VII of these, e.g.

	صَمَّ يَضُمُّ	he collected, pressed.
	اِنْضَمَّ يَنْضُمُّ (إِلَى)	he was pressed, joined (a party, etc.).
Active participle	مَنْضُمٌ	
Verbal noun	اِنْضِمَامٌ	
	قَادَ يَقُودُ	he led.
	اِنتَادَ يَنْتَادُ	he was led, became docile.
Active participle	مَنْتَادٌ	being led, docile.
Verbal noun	اِنتِقَادٌ (for اِنْتِقَادٌ)	docility.

Note that the imperfect of forms VII and VIII of hollow verbs takes a long 'ā' between the 1st and 3rd radicals, the sound groups 'awi' and 'ayi' both becoming 'ā'.

	حَنَى يَحْنِي	he bent (trans.).
	اِنْحَنَى يَنْحِنِي	he became bent, bowed.
Active participle	مُنْحِنٍ (الْمُنْحِنِي)	bowing.
Verbal noun	اِنْحِنَاءٌ	bowing.

Note once more that final radical و or ي bearing the case ending changes to *hamzat-al-qatʿ* ع after long 'ā'.

#### 74. Verbal Form VIII اِفْتَعَلَ

Form VIII is made by inserting ت between the 1st and 2nd radicals. The 1st radical becoming vowelless it must be preceded by *hamzat-al-waṣl*. Form VIII is usually the reflexive of the 1st or root form but contrary to form VII it may take a direct object. Sometimes the 1st and VIIIth forms occur with no great difference in meaning, e.g.

جَمَعَ يَجْمَعُ	he collected (trans.).
اجْتَمَعَ الْمَاءُ	the water collected.
اجْتَمَعَ النَّاسُ	the people collected, assembled.
فَرَّقَ يَفْرِقُ	he separated (trans.).
اِفْتَرَقَ النَّاسُ	the people separated (intrans.).
لَمَسَ يَلْمَسُ	he touched, felt.
اِلْتَمَسَ	he sought.
شَرَى يَشْرِي	he bought.
اِشْتَرَى يَشْتَرِي	he bought.

The VIIIth form is conjugated as follows:

Perfect active	اِلْتَمَسْتُ	I sought.
	اِلْتَمَسْتَ، اِلْتَمَسْتَ	you sought.
	اِلْتَمَسَ	he sought.
	اِلْتَمَسَتْ	she sought, etc.

Perfect passive	اُلْتُمِسَا, اُلْتُمِسَ	it was sought, etc.
Imperfect active	اَتُمِسُ, اَتُمِسِينَ	I seek. you seek.
	يَتُمِسُ	he seeks.
	تَتُمِسُ	she seeks, etc.
Imperfect passive	يُتُمَسُ	it is sought, etc.
Imperative	اَتُمِسْ !	seek! (masc. sing.).
	اَتُمِسِي !	seek! (fem. sing.).
	اَتُمِسُوا !	seek! (masc. plur.), etc.
Active participle	مُتَمِسٌ	seeking.
Passive participle	مُتَمَسٌ	sought.
Verbal noun	اِلْتِمَاسٌ	seeking, search, requesting.

The following phonetic changes of the inserted ت in form VIII are to be noted:

(i) If the 1st radical of the root verb is د, ذ or ز the inserted ت becomes د, e.g.

دَهَنَ يَدُهْنُ	he greased, oiled, painted.
اِدَّهَنَ يَدَّهْنُ	it became oiled.
ذَخَرَ يَذْخَرُ	he stored.
اِذَّخَرَ and اِذَّخَرَ	he stored.
زَادَ يَزِيدُ	he increased (trans.).
اِزْدَادَ يَزْدَادُ	he increased (intrans.).

(ii) If the 1st radical of the root verb is one of the emphatic consonants ص, ض and ط the inserted ت becomes ط, e.g.

صَفَا يَصْفُو it was pure.

اِصْطَفَى يَصْطَفِي he chose (as the purest).

ضَرَبَ he struck.

اِضْطَرَبَ يَضْطَرِبُ he became excited.

طَلَعَ يَطْلُعُ he ascended, climbed.

اِطْلَعَ عَلَى he got knowledge of.

(iii) If the 1st radical is ظ the inserted ت becomes ظ, e.g.

ظَلَمَ يَظْلِمُ he oppressed.

اِظْلَمَ يَظْلَمُ he suffered oppression.

(iv) If the 1st radical is و this assimilates to the inserted ت, e.g.

وَكَّلَ (يَكُلُّ) إِلَيْهِ الْأَمْرَ he entrusted the matter to him.

اِتَّكَلَ عَلَى he relied on.

وَفَّقَ يَفْقُ it was suitable.

اِتَّفَقَ الْقَوْمُ the people agreed (among themselves).

Note also اِتَّفَقَ it happened by chance.

Lastly note that in the VIIIth form of the verb أَخَذَ, he took, the initial *hamza* is assimilated to the inserted ت, viz.

اِتَّخَذَ يَتَّخِذُ he took (for himself).

The VIIIth form of the doubled, hollow and weak verbs presents us with no special difficulty, e.g.

مَدَّ - مَدَّ - مَدَّ he stretched (trans.), spread.

اِمْتَدَّ - اِمْتَدَّ - اِمْتَدَّ it stretched (intrans.), extended.

Active participle مَمْتَدٌّ stretching.

Verbal noun	إِسْتَدَادَ	stretching, expanse.
(root حوج) (حوج)	إِحْتَاَجَ يَحْتَاَجُ إِلَى	he needed.
Active participle	مُحْتَاجٌ	needing.
Passive participle	مَحْتَاجٌ إِلَيْهِ	needed.
Verbal noun	إِحْتِيَاجٌ and حَاجَةٌ	needing, need.
	شَرَى يَشْرِي	he bought.
	اشْتَرَى يَشْتَرِي	he bought.
Active participle	مُشْتَرٍ (المشتري)	buying, a purchaser.
Passive participle	مُشْتَرًى	bought.
Verbal noun	إِشْتِرَاءٌ and شِرَاءٌ	buying, purchase.

*Examples:*

إِحْتَلَّ الْحَلَفَاءُ أَلْمَانِيَا بَعْدَ انْكِسَارِ الْجَيْشِ الْأَلْمَانِيِّ  
The allies occupied Germany after the collapse (lit. the breaking)  
of the German Army.

لَا أُرِيدُ أَنْ أَنْضَمَّ إِلَى حِزْبٍ هَذِهِ مَبَادِئُهُ (مَبْدَأٌ. sing.)  
I do not wish to join a party with such principles (lit. whose  
principles are these).

لَنْ نَنْجِيَّ أَمَامَ أَحَدٍ لِأَنَّا أَحْرَارٌ (حُرٌّ. sing.)  
We shall never bow before anyone because we are free men.

مَتَى اجْتَمَعَتِ الْوُفُودُ (وَفْدٌ. sing.)؟ لَمْ تَجْتَمِعْ بَعْدُ  
When did the delegations meet? They have not yet met.

لِمَ لَا تُرِيدُ أَنْ تَشْتَرِيَ ذَلِكَ الْكِتَابَ؟ إِنَّ أُخْتِي اشْتَرَتْهُ لِي أَمْسَ  
Why do you not want to buy that book? My sister bought it  
for me yesterday.

تَمْتَدُّ الْبِلَادُ الْعَرَبِيَّةُ مِنَ الْمَغْرِبِ الْأَقْصَى إِلَى حُدُودِ إِيرَانَ

The Arab countries extend from the farthest West (i.e. Morocco) to the frontiers of Persia.

كَيْفَ تَحْتَاجُونَ إِلَى أَقْلَامٍ جَدِيدَةٍ؟ أَلَمْ أُعْطِكُمْ كُلَّ مَا كَانَ عِنْدِي مِنْ أَقْلَامٍ جَيِّدَةٍ فِي الْأُسْبُوعِ الْمَاضِي؟

How is it that you need new pens? Did I not give you all the good pens I had last week? (Note the double accusative after أُعْطَى he gave.)

اتَّكِلُوا عَلَى اللَّهِ فِي السَّرَّاءِ وَالضَّرَّاءِ

Trust in God in happiness and affliction.

يَا رَبِّي! زِدْنِي عِلْمًا لِكَيْ أَعْرِفَ مَا يُرْضِيكَ

O my Lord! Increase my knowledge (lit. increase me as regards knowledge) so that I may know what will please Thee.

لَمَّا أَتَمَّتْ (انْتَهَتْ masc.) خُطْبَةُ الْخَطِيبِ قَامَ رَجُلٌ يَنْفِي مَا كَانَ ادَّعَاهُ

When the speaker's speech ended a man got up to deny what he had claimed.

#### EXERCISE XXI

١— كُنْتُ أَظُنُّكُمْ تَحْتَاجُونَ إِلَى مُسَاعَدَتِي وَلَكِنْ قَدْ اتَّضَحَ لِي أَنَّهُ يُمْكِنُكُمْ  
الْإِتِّفَاقُ مَعَ هَؤُلَاءِ النَّاسِ بِدُونِ وَسَاطِعِي.

٢— عِنْدَمَا اقْتَحَمَ اللَّصَانُ بَيْتِي (acc.) أَطْلَقْتُ عَلَيْهِمَا النَّارَ فَأَنْهَزَمَا وَلَمْ يَسْرِقَا  
شَيْئًا ذَا قِيَمَةٍ.

٣— اَلْتَمَسِي مِنْهُ الْعَفْوَ فَرَبَّمَا يَنْسَى مَا مَضَى وَيَعْلَمُكَ كَيْفَ تَتَكَلَّمُ عَلَيْهِ فِي  
الْمُسْتَقْبَلِ. (نَسِيَ)

٤— عِنْدَمَا رَأَى الْبُولِيسُ اجْتِمَاعَ الْمُتَظَاهِرِينَ الْمَاهِجِينَ ظَنُّوا أَنَّهُمْ لَنْ يَتِمَكَّنُوا  
مِنْ أَنْ يَمْنَعُوهُمْ مِنَ التَّقَدُّمِ نَحْوَ الْقَصْرِ الْمَلَكِيِّ. (هَاجَ يَهْجُجُ, N.B. malakiyun)

٥—إِحْتَاَجَتِ السَّيِّدَتَانِ إِلَى بَيْتٍ فِي شَارِعٍ هَادِيٍّ وَبَعْدَ بَحْثٍ طَوِيلٍ اشْتَرَتَا بَيْتًا صَغِيرًا فِي ضَاحِيَةٍ مِنْ ضَوَاحِي لَنْدُنَ الشَّمَالِيَّةِ.

٦—لَمْ تَمْتَدَّ سُلْطَةُ الْقَوَاتِ الْمُحْتَلَّةِ إِلَى جَمِيعِ أَنْحَاءِ الْبِلَادِ كَمَا يَزْعُمُ بَعْضُ النَّاسِ بَلِ اقْتَصَرَتْ عَلَى الْمُدُنِ الْكَبِيرَةِ فَقَطُّ. (نَحْوُ)

٧—أُضْطَرَّ الْمُجْرِمُ إِلَى الْإِعْتِرَافِ بِالْجَرِيمَةِ الَّتِي ارْتَكَبَهَا فَحَكَمَ عَلَيْهِ الْقَاضِي بِالسَّجْنِ لِمُدَّةٍ سَنَتَيْنِ.

٨—سَقَطَتْ أَمْطَارٌ غَزِيرَةٌ أَثْنَاءَ اللَّيْلِ فَامْتَلَأَتْ جَمِيعُ الْأَحْوَاضِ بِالْمَاءِ فَفَرِحَ الْفَلَّاحُونَ فَرَحًا عَظِيمًا. (حَوْضٌ)

٩—لَا يُحْتَمَلُ أَنْ تَتَّصِلَ أُخْتِي بِي بِالتِّلْفُونِ قَبْلَ الظُّهْرِ لِأَنَّهَا تَخْرُجُ كُلَّ صَبَاحٍ لِشِرَاءِ لَوَازِمِ بَيْتِهَا.

١٠—لَا تَخْتَلِطُوا بِهِؤُلَاءِ الرِّجَالِ فَقَدْ سَمِعْتُ أَنَّ نَاسًا صَالِحِينَ كَثِيرِينَ سُتَاءُونَ مِنْ تَصَرُّفَاتِهِمْ. (سَوْءٌ)

#### TRANSLATION

1. I thought you needed my help but it has become clear to me that it is possible for you to come to an agreement with these people without my mediation.

2. When the (two) burglars forced their way into my house I fired at them and they fled and did not steal anything of value.

3. Seek (fem.) his pardon and perhaps he will forget what has passed and teach you how to rely on him in the future.

4. When the police saw the assembling of the excited demonstrators they thought they would never be able to prevent them from advancing in the direction of the royal palace.

5. The two ladies needed a house in a quiet street and after a long search they bought a small house in one of London's northern suburbs.

6. The authority of the occupying forces did not extend to all regions of the country, as some people assert, but was confined to the large towns only.

7. The criminal was compelled to confess the crime he had committed and the judge sentenced him to be imprisoned for two years.



8. Heavy (abundant) rains fell during the night and all the water-troughs became filled with water and the peasants were very happy.

9. It is not probable that my sister will ring me up (lit. get in touch with me by telephone) in the forenoon because she goes out every morning to purchase her household requirements (lit. the necessary things of her house).

10. Do not mix with these men for I have heard that many good people are offended by their behaviour (lit. actions).

## LESSON XXII

### 75. Verbal Form IX <sup>أَفْعَلَ</sup>

Form IX is made by doubling the 3rd radical and dropping the vowel of the 1st with consequent prefixing of *hamzat-al-waṣl*. This verbal form is made from those adjectives of the pattern <sup>أَفْعَلٌ</sup>, fem. <sup>فَعْلَاءٌ</sup>, pl. <sup>فُعُلٌ</sup> which denote colours or defects of the body (see Lesson VI), e.g.

<sup>أَحْمَرٌ</sup> red.

<sup>أَحْمَرَ</sup> he became red, blushed.

<sup>أَصْفَرٌ</sup> yellow.

<sup>أَصْفَرَ</sup> he became yellow, pale.

<sup>أَخْضَرٌ</sup> green.

<sup>أَخْضَرَ</sup> it became green.

<sup>أَعْوَجٌ</sup> bent, twisted.

<sup>أَعْوَجَ</sup> it became bent.

The last radical of form IX being doubled it is conjugated like a doubled verb, e.g.

Perfect active <sup>أَحْمَرْتُ</sup> I blushed.

<sup>أَحْمَرْتِ</sup>, <sup>أَحْمَرْتُمَا</sup> you blushed.

<sup>أَحْمَرَ</sup> he blushed.

<sup>أَحْمَرَتْ</sup> she blushed, etc.

Perfect passive		non-existent in form IX.
Imperfect active	أَحْمَرُ	I blush.
	تَحْمَرُ، تَحْمَرِينَ	you blush.
	يَحْمَرُ	he blushes.
	تَحْمَرُ	she blushes, etc.
Imperfect passive		non-existent in form IX.
Imperative	أَحْمِرْ!	blush! (masc.).
	أَحْمِرِي!	blush! (fem.).
	أَحْمِرُوا!	blush! (masc. pl.), etc.
Active participle	مَحْمَرٌ	blushing.
Verbal noun	أَحْمَرًا	blushing, reddening.

In form IX all radicals are treated as sound even though one of them may be a weak consonant so no difficulties arise for the student, e.g.

أَعْوَجَ	it became twisted.
يَعْوَجُ	it becomes twisted.
مَعْوَجٌ	(becoming) twisted.
إِعْوَجَاجٌ	bending, twisting (intrans.).

Similar to form IX is the second derived form of four-radical verbs in which the last radical is doubled and the first made vowelless as above, e.g.

طَمَّأَ	he reassured, set at ease.
إِطْمَأَنَّ	he became at ease.
يُطْمِئِنُّ	he becomes at ease.
مُطْمِئِنٌّ	at ease, reassured.

إِطْمَئِنَّ (mental) ease, reassurance.

أَقْشَعَرَّ جِلْدُهُ his skin crept.

يَقْشَعُرُّ جِلْدُهُ his skin creeps.

## 76. Verbal Form X اِسْتَفْعَلَ

Form X is made by making the first radical of the root verb vowelless and prefixing اِسْتَفْعَلَ. Like the three preceding forms this must be prefixed by *hamzat-al-waṣl*. Form X is the reflexive of the IVth form or denotes asking, taking or using for oneself the idea contained in the root verb. It is also occasionally considerative, e.g.

أَرْسَلَ he let loose, sent.

اِسْتَرْسَلَ شَعْرُهَا her hair hung loose.

أَعَدَّ he prepared, got ready (trans.).

اِسْتَعَدَّ he prepared (intrans.), got himself ready.

أَذِنَ he permitted.

اِسْتَأْذَنَ he asked permission.

خَرَجَ he came out.

اِسْتَخْرَجَ he drew out, extracted.

حَسَنَ it was good, fine.

اِسْتَحْسَنَ he considered good, approved.

Taking اِسْتَعْمَلَ, he used, (from عَمِلَ he did, worked) as our example we have the following conjugation of form X:

Perfect active اِسْتَعْمَلْتُ I used.

اِسْتَعْمَلْتَ، اِسْتَعْمَلْتِ you used.

اِسْتَعْمَلَ he used.

اِسْتَعْمَلَتْ she used, etc.

Perfect passive	<i>ustu</i> ع <i>mila</i>	اُسْتُعْمِلَ	he, it was used.
Imperfect active		اُسْتُعْمِلُ	I use.
		تُسْتُعْمِلُ، تَسْتَعْمِلِينَ	you use.
		يُسْتُعْمِلُ	he uses.
		تُسْتُعْمِلُ	she uses, etc.
Imperfect passive	<i>yusta</i> ع <i>malu</i>	يُسْتُعْمَلُ	he, it is used.
Imperative		اِسْتَعْمِلْ !	use! (masc.).
		اِسْتَعْمِلِي !	use! (fem.).
		اِسْتَعْمِلُوا !	use! (masc. pl.).
Active participle		مُسْتَعْمِلٌ	using.
Passive participle		مُسْتَعْمَلٌ	used.
Verbal noun		اِسْتِعْمَالٌ	using, use.

If the root verb is doubled form X conforms with the rules for doubled verbs, e.g.

	عَدَّ	he counted.
	أَعَدَّ	he prepared (trans.).
	اسْتَعَدَّ	he prepared (intrans.).
	اسْتَعَدَدْتُ	I prepared (intrans.).
	يُسْتَعِدُّ	he prepares.
Active participle	مُسْتَعِدٌّ	preparing, prepared, ready.
Verbal noun	اِسْتِعْدَادٌ	preparation, readiness.

If any of the radicals is *hamza* or if و or ي is the 1st or 3rd radical the conjugation of the Xth form is perfectly regular in accordance with the rules already given, e.g.

	اسْتَأْذَنَ	he asked permission.
	يَسْتَأْذِنُ	he asks permission.
Verbal noun	اسْتِئْذَانٌ	asking.
	اسْتَقْرَأَ	he asked s.o. to read.
	يَسْتَقْرِئُ	he asks s.o. to read.
Verbal noun	اسْتِقْرَاءٌ	asking s.o. to read.
	اسْتَوْطَنَ	he settled in a place, took it as his home.
	يَسْتَوْطِنُ	he settles.
Verbal noun	(for اسْتَوْطَانٌ) اسْتِطْيَانٌ	settling.
	أَيْقَظَ	he awoke (trans.).
	اسْتَيْقَظَ	he awoke (intrans.).
	يَسْتَيْقِظُ	he awakes.
Verbal noun	اسْتَيْقَظٌ	awakening.
	اسْتَوْفَى	he demanded (his right) in full.
	يَسْتَوْفِي	he demands in full.
Active participle	مُسْتَوْفٍ	demanding fulfilment.
Passive participle	مُسْتَوْفٍ	demanding fulfilment.
Verbal noun	(for اسْتَوْفَايَ) اسْتِيفَاءٌ	demanding fulfilment.

If the middle radical is و or ى the conjugation of the imperfect of form X is as in Group III of hollow verbs, e.g.

(root قوم)	اسْتَقَامَ	he was straight, upright.
	اسْتَقَمْتُ	I was straight, upright.

	<i>yastaqīmu</i>	يَسْتَقِيمُ	he is straight.
Active participle		مُسْتَقِيمٌ	straight.
Verbal noun	<i>istiqāmatun</i>	اِسْتِقَامَةٌ	straightness.
(root فيد)		اِسْتَفَادَ	he benefited (intrans.).
		اِسْتَفَدْتُ	I benefited.
		يَسْتَفِيدُ	he benefits.
Active participle		مُسْتَفِيدٌ	benefiting.
Passive participle		مُسْتَفَادٌ	acquired as a benefit.
Verbal noun	<i>istifādatun</i>	اِسْتِفَادَةٌ	benefiting.

Note that the verbal noun of the Xth form of hollow verbs, like that of their IVth form, receives an extra 'iā' *marbūṭa*.

Note also that the common verb اِسْتَطَاعَ, he was able, (imperfect يَسْتَطِيعُ), very often loses its ت in classical Arabic, viz.

	اِسْطَاعَ	he was able.
	اِسْطَعْتُ	I was able.
	يَسْطِيعُ	he is able.
but always	اِسْتَطَاعَةً	ability, power.

A very few verbs of the Xth form of hollow roots (generally nouns) maintain the middle radical as strong, in which case the verbal noun does not receive the extra 'iā' *marbūṭa*, e.g.

	اِسْتَصَوَّبَ	he considered right (صَوَابٌ).
	يَسْتَصَوِّبُ	he considers right.
Verbal noun	اِسْتِصْوَابٌ	approval.

## 77. Nouns of Place and Instrument of Derived Verbs

Having concluded the derived verbs the student's attention is here drawn to the fact that nouns of place and time and nouns of instrument according to the patterns given in Lesson XI *cannot be made from derived verbs*.

The noun of place is often simply the passive participle even of forms VII and IX which do not generally have a passive participle owing to their intransitive meaning, e.g.

صَلَّى يُصَلِّي	he prayed.
مُصَلَّى	a place of prayer, prayer-room.
إِنْعَجَّ	it turned (the road).
مُنْعَج	a turning of a road.
اسْتَنْقَعَ الْمَاءُ	the water collected and became stagnant.
مُسْتَنْقَع	a marsh.

Such nouns of place make their plurals with the sound feminine plural ending.

The noun of instrument of derived verbs, if it occurs, is usually the active participle with plural as above, e.g.

حَرَكَ	he moved (trans.).
(pl. مُحَرِّكَاتٌ)	مُحَرِّكٌ a motor, engine.

*Examples:*

لَمَّا سَمِعَتْ ذَلِكَ أَحْمَرَتْ وَجْهَهَا أَحْمَرَارًا

When she heard that she blushed violently (lit. her face became red a reddening).

تَخْضَرُّ الْمَرْجُ (سَج. سَج) فِي الرَّبِيعِ

The meadows become green in Spring.

حَالَمَا يَسْتَيْقِظُونَ (سَوْفَ) أَسْتَحْضِرُهُمْ لِسَمَاعِ الْمَوْسِيقَى

As soon as they wake up I shall bring them to hear the music.

لَقَدْ أَسْتَعَدَدْنَا لِسَفَرِنَا الطَّوِيلِ الَّذِي نَسْتَعْمِلُ أَنْشَاءَهُ جَمِيعَ وَسَائِلِ النَّقْلِ  
(sing. وَسِيلَةٍ)

We have prepared for our long journey during which we shall use all means of transport.

هَلْ أَسْتَوْفُوا جَمِيعَ شُرُوطِ الْعَقْدِ؟ لَمْ يَسْتَوْفُوا شَرْطًا وَاحِدًا

Have they demanded fulfilment of all the conditions of the contract? They have not demanded fulfilment of one condition.

يُظْهِرُ أَنَّهُمْ لَنْ يَسْتَحْسِنُوا مَشْرُوعَهُ، وَلِذَلِكَ يَنْوِي الْإِسْتِقَالَةَ مِنْ مَنْصِبِهِ

It appears that they will never approve his project and so he intends to resign (lit. the resignation from) his post.

كَيْفَ نَسْتَعْمِلُ هَذِهِ الْأَلَةَ الْمُعْقَدَةَ؟ إِنِّي أَخَافُ أَنْ أَسْتَعْمِلَهَا

How is this complicated instrument used? I am afraid to use it.

يَجِبُ عَلَيْكُمْ أَنْ تَسْتَفِيدُوا مِنْ تَجَارِبِ أُولَئِكَ الَّذِينَ سَبَقُوكُمْ فِي هَذَا الْمَيْدَانِ

You should (it is incumbent on you to) benefit by the experiences of those who have preceded you in this field.

أَنَا مُسْتَعِدٌّ لِإِنْكَارِ كُلِّ مَا يَتَّهِمُونَنِي بِهِ، فَإِنِّي لَمْ أَرْتَكِبْ تِلْكَ الْجَرِيمَةَ

I am ready to deny (lit. for the denial of) everything of which they accuse me for I did not commit that crime.

هَلْ فِي اسْتَطَاعَتِكَ أَنْ تُعِيرَنِي مَبْلَغًا صَغِيرًا حَتَّى الْأُسْبُوعِ الْآتِي؟ لَا أَسْتَطِيعُ

أَنْ أُعْطِيكَ أَكْثَرَ مِنْ جَنِيهِ وَاحِدٍ

Can you (lit. is it within your power to) lend me a small sum until next week? I cannot give you more than £1.

## EXERCISE XXII

١—يَصْفُرُ وَرَقُ الشَّجَرِ فِي الْخَرِيفِ وَعِنْدَمَا تَهْبُ الرِّيحُ يَسْقُطُ عَلَى الْأَرْضِ.

٢—جَاءَ لِيَطْمَئِنَّا عَلَى صِحَّةِ أَبِينَا وَبَعْدَمَا أَطْمَأَنَّأْنَا سَأَلْنَاهُ مَتَى يَخْرُجُ أَبُونَا مِنَ الْمُسْتَشْفَى.



٣—يا أيها المواطنون، يجب عليكم أن تستعدوا للحرب لأنه قد أشيع أن أعداءكم عازمون على محاربتكم.

٤—لا نبالي بالإشاعات وسوف نستعمل كل ما لدينا لمنع المعتدين من الاستيلاء على بلادنا. (لدى، اعتدى، استولى)

٥—يا أولاد، أستمطعون أن تساعدوني على رفع هذا الصندوق قليلاً لاربطه بهذا الحبل؟ (رفع...، ربط)

٦—قالت السيدات إنهن قد استفدن كثيراً من محاضرة الطبيب وطلبن إليه أن يعيدها عليهن في نهاية الأسبوع التالي. (أعاد، تلا)

٧—لن تستقيل من منصبها لأنها ترى أن بقاءها أنفع للمجتمع.

٨—يا بنتي، هل تستحسين مثل هذا التصرف في شخص يزعم أنه يحبك؟

٩—يستيقظ المسلم قبيل شروق الشمس ليصلي صلاة الفجر وهي إحدى الصلوات التي يفرضها عليه الدين الإسلامي.

١٠—عندما يحل الشتاء تسافر أولئك الأوانس المحظوظات إلى سويسرا للتزحلق على الجليد واللعب في الثلج. (آنسة)

#### TRANSLATION

1. The leaves (coll.) of the trees (coll.) become yellow in autumn and when the wind blows they fall on the ground.

2. He came to reassure us about our father's health and after we were set at ease we asked him when our father would come out of hospital.

3. Compatriots, you must prepare for war because it has been rumoured that your enemies are determined to make war on you.

4. We do not care about rumours and shall use everything we have to prevent the aggressors from taking possession of our country.

5. Boys, can you help me to raise this box a little so that I may tie it with this rope?

6. The ladies said they had benefited greatly from the doctor's lecture and asked him to repeat it to them at the end of the following week.

7. She will never resign from her post because she considers that her remaining is more beneficial to society.

8. My girl, do you approve of such behaviour in a person who says that he loves you?

9. A (the) Muslim awakens a little before sun-rise in order to pray the dawn prayer which is one of the prayers imposed upon him by the Islamic religion.

10. When winter comes (lit. alights) those fortunate young ladies travel to Switzerland to skate on the ice and play in the snow.

## LESSON XXIII

### 78. The Optative

The optative is expressed by the perfect of the verb although in modern Arabic the imperfect is more commonly used, e.g.

رَحِمَهُ اللَّهُ ! May God have mercy on him! (said on hearing of a person's death).

بَارَكَ اللَّهُ فِيكَ ! May God bless you!

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ! May God bless him and give (him) peace! (said after the name of the Prophet Muhammad).

رَضِيَ اللَّهُ عَنْهُ ! May God be pleased with him! (said after the name of one of the Prophet's companions).

The negative of the optative is introduced by لَا not مَا, e.g.

لَا شَرِبْتَ مَاءً نَقِيًّا طَوَّلَ حَيَاتِكَ ! May you not drink pure water all (lit. the length of) your life!

The verbal particle ... لَيْتَ (يَا) '(O) would that...' has the same construction as إِنَّ, the subject being in the accusative, e.g.

لَيْتَ الشَّبَابَ يَعُودَ يَوْمًا ! Would that youth were to return one day!

يَا لَيْتَنَا لَمْ نَسْمَعْ ذَلِكَ الْخَبَرَ ! Would that we had never heard that piece of news!

## 79. Verbs of Surprise or Admiration

Surprise at or admiration of a quality *expressed by the 1st form of the verb* is rendered by the patterns مَا أَفْعَلَهُ or مَا أَفْعَلُ بِهِ, e.g.

كَذَبَ he lied

مَا أَكْذَبَهُ ! what a liar he *is*! (lit. what has made him lie?).

(N.B. مَا كَانَ أَكْذَبَهُ ! what a liar he *was*!).

or أَكْذَبَ بِهِ ! what a liar he *is*! (lit. make a liar out of him!).

جَمَلَتْ she was beautiful.

مَا أَجْمَلَهَا ! how beautiful she *is*!

or أَجْمَلُ بِهَا ! how beautiful she *is*!

Surprise and admiration are, however, more commonly expressed by the phrase ... يَا لِي... مِنْ, e.g.

يَا لَهُ مِنْ بَطْلٍ ! what a hero he *is*!

يَا لَكَ مِنْ مُمَثِّلَةٍ ! what an actress you *are*!

(sing. طَاغِيَةٍ) يَا لَهُمْ مِنْ طُغَاةٍ ! what tyrants they *are*!

Note the two verbs نَعِمَ (fem. نَعِمَتْ) it *is* good and بُشَسَ (fem. بُشِئَتْ) it *is* bad, which are only used in the above persons and generally only in certain stock phrases from the Qur'an, e.g.

نَعِمَ مَا فَعَلْتَ ! how well you have done!

بُشَسَ الْمَصِيرُ ! what an evil fate it *is*!

80. 'The Sisters' of كَانَ *kāna*

The following verbs take their predicates in the accusative like كَانَ and so are known as أَخَوَاتُ كَانَ or 'the sisters of كَانَ':

لَيْسَ he *is* not (see Lesson XVIII).

مَا زَالَ (لَمْ يَزَلْ) he has not ceased to be, still is.

e.g. أَلَمْ تَزَلْ عَطْشَانًا؟ are you still thirsty?

مَا زِلْتُ (لَمْ أَزَلْ) أَذْكُرْهَا I still remember her.

(Note مَا زَالَ لَا يَزَالُ it died out, faded away, but لَا يَزَالُ it has not ceased to be, still is always used negatively as above.)

مَا عَادَ (لَمْ يَعُدْ) it no longer is (lit. it has not returned).

e.g. لَمْ يَعُدْ يَخْطُرُ بِيَالِي it no longer occurs to me (lit. to my mind).

كَادَ يَكَادُ he was on the point of (always followed by the imperfect indicative).

e.g. كَادَ يَقَعُ he almost fell.

أَكَادُ أَعْتَقِدُ ذَلِكَ I (can) almost believe that.

Note especially the two following sentences:

لَمْ يَكُنْ يَسْمَعُ كَلَامَهُمْ حَتَّى... he had hardly heard their words  
(no sooner had he heard their words) when....

لَا تَكَادُ نَسْمَعُ الْغِنَاءَ we (can) hardly hear the singing.

بَقِيَ بَقِيَ he remained, stayed.

ظَلَّ (ظَلَلْتُ) يَظُلُّ he remained, stayed.

دَامَ يَدُومُ he remained, continued to be.

e.g. بَقِينَا حَيَارَى we remained perplexed.

سَوْفَ يَظْلُونَ يَفْكِرُونَ فِي الْأَمْرِ they will continue to think about the matter.

دُمْتَ سُرُورًا! may you remain happy!

N.B. سَوْفَ أَقَاوِمُهُ مَا دُمْتُ حَيًّا I shall oppose him as long as I remain alive.

The following verbs which all mean 'he became' are followed by the same construction as that after كَانَ :

صَارَ يَصِيرُ	
أَصْبَحَ يَصْبِحُ	(lit. he did, (be)came in the morning صَبَاحٌ).
أَضْحَى يَضْحِي	(lit. he did, (be)came in the forenoon ضُحًى).
أَمْسَى يَمْسِي	(lit. he did, (be)came in the evening مَسَاءً).
بَاتَ يَبَاتُ or يَبِيتُ	(lit. he spent the night).
e.g. صَارَ غَنِيًّا	he became rich.
أَصْبَحْتَ عَالِمًا	you have become learned.
أَضْحَى تَعَبَانِ	he became tired.
أَمْسَيْتُ جَزَعًا	I have become desperate.
بَاتَ مُقَرَّرًا (مِنَ الْمُقَرَّرِ)	it was (became) decided.

N.B. أَصْبَحَ, أَضْحَى and أَمْسَى have almost lost their respective ideas of morning, forenoon and evening. بَاتَ is only used in the 3rd person of the perfect with the meaning 'to become', otherwise it means 'he spent the night', e.g.

إِحْدَرُوا أَنْ تَبِيتُوا فِي الْهَوَاءِ الطَّلَقِ ! take care *not* to spend the night in the open air!

#### 81. 'To begin'

The perfect active only of the three verbs جَعَلَ, he placed, put, made, أَخَذَ, he took and صَارَ, he became, are used followed by the imperfect of another verb as equivalent to the verb بَدَأَ or اِبْتَدَأَ, he began, e.g.

جَعَلْتُ أَقْرَأُ الْكِتَابَ	I began to read the book.
صَرْنَا نَنْفُخُ عَلَى أَصَابِعِنَا مِنَ الْبَرْدِ	we began to blow on our fingers from the cold.
أَخَذُوا يَضْرِبُونَ الْأَسْرَى	they began to beat the captives.

## Examples:

كَانَ أَسَاتِذِي الْمَرْحُومِ رَجُلًا فَاضِلًا

My late (lit. on whom God has had mercy) professor was an excellent man.

لَيْتَكُمْ لَمْ تَحْضُرُوا فِي هَذَا الْوَقْتِ لِأَنِّي مَشْغُولٌ جِدًّا !

Would that you had not come at this time because I am very busy!

يَا لَيْتَنِي قَادِرٌ عَلَى السَّفَرِ مَعَكَ !

Would that I were able to travel with you!

لَمَّا سَمِعُوا زَيْرَ الْأَسَدِ كَادُوا يَمُوتُونَ مِنَ الْخَوْفِ (or خَوْفًا)

When they heard the roar of the lion they almost died of fright.

مَا أَحْلَى أُخْتَكَ ! سَمَّ عُمَرَاهَا ؟

How pretty (lit. sweet) your sister is! How old is she (lit. how much is her age)?

يَا لَهُ مِنْ رَجُلٍ قَبِيحٍ ! أَكَادُ أَنْفَرُ مِنْهُ كُلَّمَا يَقْتَرِبُ مِنِّي

What a wicked (ugly) fellow he is! I almost run away from him every time he comes near me.

بَقِيتُ أَنْتَظِرُهُ حَتَّى غَابَتِ الشَّمْسُ

I remained waiting for him until the sun set.

يَجِبُ عَلَيْكَ أَنْ تَجْتَهِدَ فِي الْجَامِعَةِ لِكَيْ تُصْبِحَ يَوْمًا عَالِمًا كَبِيرًا

You must be diligent at the University in order to become a great scholar one day. (Note مَا after يَوْمًا to indicate the indefiniteness of the time.)

بَعْدَمَا صَارُوا أَغْنِيَاءَ لَمْ يَعُودُوا يَنْظُرُونَ إِلَى أَصْدِقَائِهِمُ السَّابِقِينَ

After they became rich they no longer looked at their former friends.

إِبْقِ هُنَا حَتَّى أَعُودَ إِلَيْكَ مِنَ الْقَرْيَةِ بِشَيْءٍ مِنَ الطَّعَامِ

Remain here until I bring back some food for you from the village (lit. until I return to you from the village with something of food).

## EXERCISE XXIII

- ١—لَقَدْ وَلَدَتْ زَوْجَةُ صَدِيقِي عَلِيٍّ تَوَاسِينَ أَقَرَّ اللَّهُ بِهِمَا أَعْيُنَ وَالِدَيْهِمَا !
- ٢—يَا لَمَيْتَنَا لَمْ نَتَّكِلْ عَلَيْهِمْ فِي الصِّبِيِّ فَإِنَّهُمْ قَدْ خَانُوا ثِقَتَنَا بِهِمْ !  
(وَتَقَى يَثْقَى)
- ٣—سَمِعْتُ أَنَّ أَخَاكَ قَدْ تَطَوَّعَ لِلْخِدْمَةِ فِي سِلَاحِ الطَّيْرَانِ . مَا أَشَجَعَهُ !
- ٤—مَا تَزَالِينَ عَطَشَى مَعَ أَنَّكَ شَرِبْتَ كُوبَيْنِ مِنَ الْحَلِيبِ .
- ٥—مَا زَالَ الْأَوْلَادُ يَذْهَبُونَ إِلَى الْمَدْرَسَةِ لِأَنَّ آبَاءَهُمْ يُرِيدُ أَنْ يُتِمُّوا تَعْلِيمَهُمْ  
الثَّانَوِيَّ لِيَنْتَقِلُوا بَعْدَهُ إِلَى الْجَامِعَةِ .
- ٦—لَمْ تَكُنْ تَفْتَحُ بَابَ الدُّوَلَابِ حَتَّى جَرَى فَأَرْبَعُ سَاعَاتٍ .
- ٧—عِنْدَمَا تُصْبِحُ غَنِيًّا فَلَا تَنْسَ أَنَّهُ سَاعَدَكَ عَلَى التَّغَلُّبِ عَلَى صُعُوبَاتِكَ .
- ٨—وَعَدَدْتَنِي بِأَنْ تَحْذَرَ أَنْ تَفْتَحَ الْبَابَ فِي غِيَابِي .
- ٩—خَرَجَ جَارِيًّا إِلَى الشَّارِعِ وَجَعَلَ يَصِيحُ بِأَعْلَى صَوْتِهِ قَائِلًا :  
« الْهَقُونِي ! » . (لِحَقِّ)
- ١٠—يَدْخُلُ التَّلَامِيذَةُ الْفَصْلَ فِي الصَّبَاحِ وَيَأْخُذُونَ فِي قِرَاءَةِ دَرْسِهِمْ عَلَى  
الْمَدْرَسَةِ .

## TRANSLATION

1. The wife of my friend 'Ali has given birth to twins. May God make them the delight of their parents' eyes! (lit. may God cool with them their parents' eyes).
2. Would that we had not relied on them in distress for they betrayed our trust in them.
3. I have heard that your brother has volunteered for service in the Air Force (lit. the flight arm). How brave he is!
4. You (fem.) are still thirsty although you have drunk two glasses of milk.

5. The boys still go to school because their father wants them to complete their secondary education in order to go on (lit. transfer) to the University.

6. She had hardly opened the door of the cupboard when a mouse ran between her legs.

7. When you become rich do not forget that he helped you to overcome your difficulties.

8. She promised me that she would take care *not* to open the door in my absence.

9. He went out to the street running and began to shout at the top of his voice: 'Help!' (lit. catch up with me, come to me).

10. The pupils enter the class in the morning and begin to read their lesson to their teacher.

## LESSON XXIV

### 82. The Cardinal Numbers

The numerals are somewhat complicated in written Arabic. The cardinal numbers are as follows:

Arabic sign		masc.	fem.	
1	١	أَحَدٌ	إِحْدَى	(pronouns)
		وَاحِدٌ	وَاحِدَةٌ	(adjectives)
2	٢ (handwritten ٢)	اِثْنَانِ	اِثْنَتَانِ	(pronouns)
3	٣ (handwritten ٣)	ثَلَاثَةٌ	ثَلَاثٌ	
4	٤	أَرْبَعَةٌ	أَرْبَعٌ	
5	٥	خَمْسَةٌ	خَمْسٌ	
6	٦	سِتَّةٌ	سِتٌّ	
7	٧	سَبْعَةٌ	سَبْعٌ	
8	٨	ثَمَانِيَةٌ	ثَمَانٍ	
9	٩	تِسْعَةٌ	تِسْعٌ	
10	١٠	عَشْرَةٌ	عَشْرٌ	



The cardinal numbers from 3 to 10 are followed by the nouns they define in the *indefinite plural genitive*, e.g.

ثَلَاثَةُ رِجَالٍ	3 men.
خَمْسَةُ كُتُبٍ	5 books.
سِتُّ بَنَاتٍ	6 girls.
ثَمَانِي مَدَنٍ	8 cities.

They are all of the 1st declension except ثَمَان 8 (fem.) which is declined like the plural of مَعْنَى (see Lesson XI, 4), viz.

nom. and gen.	ثَمَانِ (ثَمَانِي مَدَنٍ),
acc.	ثَمَانِي (ثَمَانِي مَدَنٍ),

and إِحْدَى 1 (fem.) which is indeclinable.

Note the following:

هَلْ قَابَلْتُ أَحَدًا مِنْ مَعَارِفِي فِي الْحَفْلَةِ؟ قَدْ قَابَلْتُ إِحْدَى صَاحِبَاتِكَ وَلَكِنِّي نَسِيتُ اسْمَهَا

Did you meet any of my acquaintances at the party? I met one of your lady friends but I have forgotten her name.

Note the anomaly that the masc. of the cardinal numbers from 3 to 10 ends in *tā' marbūṭa* whereas the fem. drops it.

To continue:

Arabic sign			masc.	fem.
11	١١		أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ
12	١٢	nom.	إِثْنَا عَشَرَ	إِثْنَتَا عَشْرَةَ
		(acc. and gen.)	إِثْنِي عَشَرَ	(إِثْنَتِي عَشْرَةَ)
13	١٣		ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ
14	١٤		أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ
15	١٥		خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ

	Arabic sign	masc.	fem.
16	١٦	سِتَّةَ عَشَرَ	سِتُّ عَشْرَةَ
17	١٧	سَبْعَةَ عَشَرَ	سَبْعٌ عَشْرَةَ
18	١٨	ثَمَانِيَةَ عَشَرَ	ثَمَانِي عَشْرَةَ
19	١٩	تِسْعَةَ عَشَرَ	تِسْعٌ عَشْرَةَ

The cardinal numbers from 11 to 19 are indeclinable (with the exception of 12) and are followed by the nouns they define in the *indefinite singular accusative*, e.g.

أَحَدَ عَشَرَ رَجُلًا 11 men.

أَرْبَعَةَ عَشَرَ كِتَابًا 14 books.

سِتُّ عَشْرَةَ بِنْتًا 16 girls.

ثَمَانِي عَشْرَةَ مَدِينَةً 18 cities.

To continue:

	Arabic sign	masc.	fem.
20	٢٠	عِشْرُونَ	—
21	٢١	أَحَدٌ وَعِشْرُونَ	إِحْدَى وَعِشْرُونَ
22	٢٢	إِثْنَانِ وَعِشْرُونَ	إِثْنَتَانِ وَعِشْرُونَ
23	٢٣	ثَلَاثَةٌ وَعِشْرُونَ	ثَلَاثٌ وَعِشْرُونَ
30	٣٠	ثَلَاثُونَ	—
40	٤٠	أَرْبَعُونَ	—
50	٥٠	خَمْسُونَ	—
60	٦٠	سِتُونَ	—
70	٧٠	سَبْعُونَ	—
80	٨٠	ثَمَانُونَ	—
90	٩٠	تِسْعُونَ	—

As can be seen from the above table the multiples of 10 from 20 to 90 are of common gender. The ending *ون...* is the masc. sound plural nominative ending. The accusative and genitive will therefore be *عَشْرِينَ*, *ثَلَاثِينَ*, etc. These cardinal numbers are followed by the nouns they define in the *indefinite singular accusative*, e.g.

ثَلَاثُونَ جَنِيهَاً (لِيرَةً، دِينَارًا) 30.

خَمْسُونَ امْرَأَةً 50 women.

In compound numbers such as 23, 45 or 96 it will be seen that the units come first and are fully declined, but it is the number nearest the noun which governs it. Thus all numbers from 11 to 99 are followed by their nouns in the *indefinite singular accusative*, e.g.

ثَلَاثَةٌ وَعِشْرُونَ كِتَابًا 23 books (nom.).

أَرْبَعًا وَأَرْبَعِينَ بِنْتًا 44 girls (acc.).

تِسْعَةٌ وَثَمَانِينَ حَصَانًا 89 horses (gen.).

Other cardinal numbers are:

100	١٠٠	مِئَةٌ or مِائَةٌ (note that the 'alif has no force) pl. مِئَاتٌ and مِئُونَ.
200	٢٠٠	مِئَتَانِ
300	٣٠٠	ثَلَاثُ مِئَةٍ or ثَلَاثِمِئَةٍ (N.B. nom.).
400	٤٠٠	أَرْبَعُمِئَةٍ
500	٥٠٠	خَمْسُمِئَةٍ
600	٦٠٠	سِتْمِئَةٍ
700	٧٠٠	سَبْعُمِئَةٍ
800	٨٠٠	ثَمَانِمِئَةٍ (often ثَمَانِي مِئَةٍ)
900	٩٠٠	تِسْعُمِئَةٍ

1,000	١٠٠٠	أَلْفٌ
2000,	٢٠٠٠	أَلْفَانِ
3,000	٣٠٠٠	ثَلَاثَةُ آلَافٍ
1,000,000	١٠٠٠٠٠٠	مِلْيُونٌ (أَلْفُ أَلْفٍ) pl. مِلْيَانٍ

These cardinal numbers are followed by the nouns they define in the *indefinite singular genitive*, e.g.

مِئَةُ رَجُلٍ	100 men.
مِئَتَا بَيْتٍ	200 houses (nom.).
مِئَتَيْ بَيْتٍ	200 houses (acc. and gen.).
أَرْبَعُمِئَةِ صَفْحَةٍ	400 pages.
أَلْفُ فَارِسٍ	1,000 horsemen.
ثَلَاثَةُ آلَافٍ عَرَبِيَّةٍ (سَيَّارَةٍ)	3,000 motor cars.

N.B. أَلْفٌ has an indefinite plural أَلُوفٌ 'thousands'.

In classical Arabic a compound number such as 1,953 was read from right to left, viz.

١٩٥٣ ، ثَلَاثَةُ وَخَمْسُونَ وَتِسْعِمِئَةً وَأَلْفٌ

but in modern Arabic we read the thousands, then the hundreds, then the units and lastly the tens, viz.

١٩٥٣ ، أَلْفٌ وَتِسْعِمِئَةٍ وَثَلَاثَةٌ وَخَمْسُونَ

### 83. The Ordinal Numbers

	masc.		fem.
1st	أَوَّلٌ (أَوَّلُ) pl. الْأَوَّلُ		أَوَّلَى pl. الْأَوَّلُ
2nd	ثَانِي (ثَانِ)		ثَانِيَةٌ
3rd	ثَالِثُ		ثَالِثَةٌ

	masc.	fem.
4th	الرَّابِعُ	الرَّابِعَةُ
5th	الخَامِسُ	الخَامِسَةُ
6th	N.B. السَّادِسُ	السَّادِسَةُ
7th	السَّابِعُ	السَّابِعَةُ
8th	الثَّامِنُ	الثَّامِنَةُ
9th	التَّاسِعُ	التَّاسِعَةُ
10th	الْعَاشِرُ	الْعَاشِرَةُ

These are all declined regularly like adjectives of the form فَاعِلٌ.

	masc.	fem.
11th	N.B. <u>الْحَادِي عَشَرَ</u>	<u>الْحَادِيَةُ عَشْرَةَ</u>
12th	الثَّانِي عَشَرَ	الثَّانِيَةُ عَشْرَةَ
13th, etc.	الثَّالِثَ عَشَرَ	الثَّالِثَةُ عَشْرَةَ

N.B. The ordinal numbers from the 11th to the 19th are *indeclinable*.

	masc.	fem.
20th	الْعِشْرُونَ	—
21st	N.B. <u>الْحَادِي وَالْعِشْرُونَ</u>	<u>الْحَادِيَةُ وَالْعِشْرُونَ</u>
22nd	الثَّانِي وَالْعِشْرُونَ	الثَّانِيَةُ وَالْعِشْرُونَ
23rd, etc.	الثَّالِثَ وَالْعِشْرُونَ	الثَّالِثَةُ وَالْعِشْرُونَ
30th, etc.	الثَّلَاثُونَ	—
100th	الْمِئَةُ	—
1,000th	الْأَلْفُ	—

Modern Arabic forms such ordinal numbers as الْعِشْرِينَ 20th, الْمِئَةِ 100th, الْأَلْفِي 1,000th.

## 84. Fractions

These are formed according to the pattern فَعْلٌ (pl. أَفْعَالٌ) from the radicals of the ordinals, viz.

a half	نِصْفٌ (exception)
a third	ثُلُثٌ pl. اَثْلَاثٌ
a quarter	رَبْعٌ
a fifth	خُمْسٌ
a sixth	سُدُسٌ
a seventh	سَبْعٌ
an eighth	ثَمَنٌ
a ninth	تَسْعٌ
a tenth	عَشْرٌ

## 85. Days of the Week

The days of the week (أَيَّامُ الْاَسْبُوعِ) are:

Sunday	الْاَحَدُ or يَوْمُ الْاَحَدِ
Monday	(الْاِثْنَانِ) يَوْمُ الْاِثْنَيْنِ
Tuesday	الْثَلَاثَاءُ etc.
Wednesday	الْارْبَعَاءُ
Thursday	الْخَمِيسُ
Friday	الْجُمُعَةُ
Saturday	السَّبْتُ

## 86. Months

The months of the Christian year (السنة الميلادية contracted م) are:

	Egypt and Sudan	Eastern Arab World
January	يناير	كانون الثاني
February	فبراير	شباط
March	مارس	(مارت) آذار
April	إبريل	نيسان
May	مايو	(مايس) أيار
June	يونيو (يونيه)	حزيران
July	يوليو (يوليه)	تموز
August	أغسطس	آب
September	سبتمبر	أيلول
October	أكتوبر	تشرين الأول
November	نوفمبر	تشرين الثاني
December	ديسمبر	كانون الأول

The months of the Muslim (lunar) year (السنة الهجرية contracted ه) are:

محرم	Muḥarram.
صفر	Ṣafar.
ربيع الأول	Rabīʿ al-'Awwal,
ربيع الثاني	Rabīʿ al-Thānī.
جمادى الأولى	Jumādā l-'Ulā.
جمادى الآخرة	Jumādā l-'Ākhira.
رجب	Rajab.

شَعْبَانُ	Sha'ebān.
رَمَضَانُ	Ramaḍān (the month of fasting).
شَوَّالُ	Shawwāl.
ذُو الْقَعْدَةِ	Dhū l-Qa'da.
ذُو الْحِجَّةِ	Dhū l-Hijja (pilgrimage month).

### 87. Festivals

The principal festivals (أَعْيَادٌ) are:

Christmas	عِيدُ الْمِيلَادِ
Easter	عِيدُ الْفِصْحِ or عِيدُ الْقِيَامَةِ

The Festival of the Sacrifice عِيدُ الْأَضْحَى or عِيدُ الْكَبِيرِ (the Greater Festival) on the 10th of Dhū l-Hijja, the culminating day of the pilgrimage to Mecca when the pilgrims sacrifice animals at nearby *Minā*.

The Festival of the Breaking of the Fast عِيدُ الْفِطْرِ or عِيدُ الصَّغِيرِ (the Lesser Festival) on the 1st of Shawwāl after the fasting month of Ramaḍān.

The Birthday of the Prophet Muḥammad مَوْلِدُ النَّبِيِّ on the 12th of Rabī' al-'Awwal.

### 88. Dates

The date, Christian or Muslim, is written as follows, e.g.

Sunday, 23rd April 1950:

فِي يَوْمِ الْأَحَدِ ٢٣ إِبْرَيْلَ سَنَةِ ١٩٥٠ م الْمَوَافِقِ ٦ رَجَبِ سَنَةِ ١٣٦٩ هـ

read in full:

—الْثَّلَاثُ وَالْعِشْرِينَ مِنْ (شَهْرِ) إِبْرَيْلَ سَنَةِ أَلْفٍ وَتِسْعِمِئَةٍ وَخَمْسِينَ  
مِئَلَادِيَّةً، الْمَوَافِقِ لِلْسَّادِسِ مِنْ (شَهْرِ) رَجَبِ سَنَةِ أَلْفٍ وَثَلَاثِمِئَةٍ وَتِسْعِ وَسِتِّينَ  
هَجْرِيَّةً.





## TRANSLATION

1. The Egyptian Constitution was proclaimed on Monday, 16th February 1956 (3rd Jumādā II 1375).
2. The officer ordered five men to be ready to advance to the enemy lines in order to cut the barbed wire.
3. Eight girls study chemistry in this class and they hope to find employment in a chemical company after completion of their study.
4. After (the passing of) eleven days the sailors almost died of thirst but on the twelfth day they saw a ship advancing towards them.
5. This camelherd has 25 camels and 235 she-camels which he intends to sell after driving them to Khartoum.
6. The Moslem year has twelve months like the Christian year but it is ten days shorter.
7. We hope you will give him a present on his birthday which (lit. the matter which) will fill his heart with joy and happiness.
8. The Muslims fast throughout the month of Ramaḍān but they do not fast (lit. they break their fast) in the other months (lit. the remainder of the months).
9. Our Lord Christ was born in Bethlehem and his birthday is the greatest festival with the Christians.
10. Our Lord Muḥammad, the Prophet of Islām, died in Medina (the Enlightened City) on 13th Rabi' I in the eleventh year of the Hījra (after the emigration).

## LESSON XXV

## 89. Notes on Syntax

The syntax of any language is best learned by intensive reading which enables the student to acquire a natural feeling for the correct construction without overloading his memory with a host of rules and exceptions. The Arabic language, unlike English, is surprisingly free from idiom although both metaphor and simile play important parts, especially in Arabic literature of the Middle Ages. So if an Arabic sentence is translated literally, word for word, the student can almost always make passable sense of it and so can turn it into more idiomatic English.

The most important points of Arabic syntax have been dealt with in the preceding lessons but it might be useful to underline here a few of these:

- (i) The usual order of words in a simple sentence is verb+subject+object+complementary words, e.g.

أَخَذَ مُحَمَّدٌ كِتَابَ أَخِيهِ مِنَ الدَّرَجِ

Mohammed took his brother's book from the drawer.

If the subject is placed first it is considered more elegant to introduce the sentence with **إِنَّ**, e.g.

إِنَّ مُحَمَّدًا أَخَذَ كِتَابَ أَخِيهِ مِنَ الدَّرَجِ

Interrogative subjects always precede the verb, e.g.

مَنْ يُرِيدُ أَنْ يَذْهَبَ مَعَنَا؟

Who wishes to go with us?

كَمْ تَلْمِيذًا يَدْرُسُونَ فِي تِلْكَ الْمَدْرَسَةِ؟

How many pupils study in that school?

(ii) If the verb comes before its subject it must always be in the singular, but if it follows its subject it must agree in gender and number, e.g.

شَرَبَ الْوَلَدُ قَلِيلًا مِنَ الْمَاءِ

The boys drank a little (of) water.

إِنَّ الْوَلَدَ أَكَلُوا قَلِيلًا مِنَ الْأَرْزِ

The boys ate a little (of) rice.

اشْتَرَى الرَّجُلَانِ فَرَسًا عَرَبِيَّةً

The (two) men bought an Arabian mare.

إِنَّ الْحَارِسَيْنِ قَتَلَا لَصًّا بِاللَّيْلِ

The (two) guards killed a thief in the night.

بَكَتِ النِّسَاءُ وَقَطَعْنَ ثِيَابَهُنَّ

The women wept and tore their garments.

If the *preceding* verb of a feminine plural subject is separated from this by any word the verb may be in the *masculine* singular, e.g.

نَزَلَ عَلَى السَّطْحِ ثَلَاثُ حَمَامَاتٍ

Three pigeons alighted on the roof.

(iii) A broken plural which does not refer to a rational being is grammatically feminine singular, e.g.

جَلَدَتِ الْكُتُبُ بِأَمْرِ أَمِينِ الْمَكْتَبَةِ

The books were bound by order of the librarian (lit. trustee of the library).

اِشْتَرَيْتُ أَشْيَاءَ تَنْفَعُنِي أَثْنَاءَ سَفَرِي

I bought things which would be useful to me during my journey.

لَا تُوجَدُ هَذِهِ التَّعَايِيرُ الْغَرِيبَةُ فِي قَامُوسِي

These strange ways of expression are not (to be) found in my dictionary.

(iv) An adjective in the accusative or a verbal noun plus adjective in the accusative is the most common way of rendering an adverb, e.g.

مَشَى سَرِيعًا

He walked quickly.

دَرَسَتْ الْمَوْضُوعَ دِرَاسَةً وَاسِعَةً

She studied the subject widely.

(v) An adjective or verbal noun in the accusative or the imperfect indicative of a verb is used to express the manner in which something is done or the purpose for which it is done, e.g.

دَخَلَ بَاكِيًا (يَبْكِي) فَقَصَّ عَلَيَّ قِصَّتَهُ

He came in weeping and told me his story.

قَامُوا إِكْرَامًا لَنَا

They stood up in our honour.

رَمَى اللُّصُوصُ أَنْفُسَهُمْ فِي النَّهْرِ هَارِبِينَ (يَهْرَبُونَ) مِنْ مُتَبِعِيهِمْ

The thieves threw themselves into the river fleeing from their pursuers.

بَدَأَتِ الْمَدْرَسَةُ الدَّرْسَ مُشِيرَةً إِلَى السَّبُورَةِ

The teacher began the lesson pointing to the blackboard.

قَامَتِ النِّسَاءُ طَالِبَاتٍ (يَطْلُبْنَ) حُقُوقَهُنَّ

The women arose demanding their rights.

(Note that an active participle used as a verb may take a direct object as above.)

### 90. Conditional Sentences

Conditional sentences present the student with some difficulty. Roughly speaking they can be divided into two groups, (i) in which the condition is fulfillable and (ii) in which the condition is not or no longer fulfillable or in which it is hardly probable that it will be fulfilled.

In the first case the conditional clause is introduced by **إِنْ** or more commonly by **إِذَا** 'if'. In the second case it is introduced by **لَوْ** 'if'.

After **إِنْ** the conditional and finite clauses may be either in the perfect or jussive (!) mood, e.g.

<p> <b>إِنْ ضَرَبْتَ ضُرِبْتَ</b>  or <b>إِنْ تَضْرِبُ تُضْرَبُ</b>  or <b>إِنْ ضَرَبْتَ تُضْرَبُ</b>  or <b>إِنْ تَضْرِبُ ضُرِبْتَ</b> </p>	}	If you strike you will be struck.
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N.B. The last of these constructions is very rare.

Note especially the omission of the finite clause in classical Arabic in phrases such as:

إِنْ قُلْتَ لِي الْحَقَّ وَإِلَّا غَضِبْتُ عَلَيْكَ

If you tell me the truth (it will be all right) otherwise I shall become angry with you, i.e. tell me the truth or else, etc.

After **إِذَا** we have the perfect in the conditional clause and either the perfect or the jussive mood in the finite clause, e.g.

إِذَا ذَهَبْتَ ذَهَبْتُ (أَذْهَبُ) مَعَكَ

If (when) you go I go with you.

إِذَا أَجْتَهَدْتَ تَجْتَهِ (تَنْجَحُ)

If you are industrious you will succeed.

إِذَا تَكَلَّمَ بِصَرَاحَةٍ صَدَقْتَهُ (أَصْدَقَهُ)

If he speaks openly I shall believe him.

After إِذَا it is not unusual to find the imperfect indicative in the finite clause, e.g.

إِذَا سَافَرْتُمْ بِالْبَحْرِ تَرَوْنَ (رَأَيْتُمْ) جَبَلَ طَارِقٍ

If you travel by sea you will see Gibraltar.

If the finite clause after a condition introduced by إِذَا is a nominal clause or begins with an imperative or prohibition it must be introduced by فَ, e.g.

إِذَا حَضَرْتَ الْحَفْلَةَ فَلَا تَنْسَ أَنْ تُسَلِّمَ عَلَى صَاحِبَةِ الدَّعْوَةِ

If you go to (are present at) the party do not forget to greet the hostess (lit. the mistress of the invitation).

إِذَا لَمْ تُرِدْ أَنْ تُكَلِّمَهُ فَوَلِّ لَهُ ظَهْرَكَ

If you do not want to speak to him turn your back on him.

N.B. A negative verb in a conditional is generally rendered by لَمْ plus the jussive mood, as in the above sentence.

إِذَا دَفَعَ لِي حَقِّي فَلَكَ مِنِّي جُنَيْهَانِ

If he pays me my due I shall give you £2.

Conditional sentences are also very often expressed by an imperative plus the jussive mood in the finite clause, e.g.

تَعَالَ سَعِي تَرَمَا يَسُرُّكَ

Come with me and you will see what will please you (i.e. if you come with me, etc.).

عِشْ قَنِعًا تَكُنْ مَلِكًا

Live satisfied and you will be a king (i.e. if you live satisfied, etc.).

When *لَوْ* ('if' in an unfulfilled or doubtful condition) is used the finite clause is introduced by *لَ*, e.g.

لَوْ جَاءَ لَا كَرِهْتَهُ

If he were to come (but he will not) I would honour him.

لَوْ كُنْتُ غَنِيًّا لَسَاعَدْتُكَ

If I were rich I would help you.

لَوْ كُنْتَ رَجُلًا لَا يَتَّيْتُ الضَّيْمَ

If you were a man you would refuse to be oppressed.

لَوْ لَمْ أَكُنْ عِنْدَكُمْ لَأَتَّهَمُونِي

If I had not been with you they would have accused me.

The plu. perfect is common after *لَوْ*, e.g.

لَوْ كَانُوا خَانُوا لَبَانَ عَلَى وُجُوهِهِمْ

If they had betrayed it would have been apparent on their faces.

لَوْ كُنَّا سَمِعْنَا ذَلِكَ لَأَخْبَرْنَاكُمْ

If we had heard that we should have informed you.

Note the sense of *لَوْ* in the following cases:

(i) After *وَدَّ* 'he would have wished' it is equivalent to *أَنَّ* but, but does *not* take the following verb in the subjunctive, e.g.

يُودُّ أَحَدُهُمْ لَوْ يَعْمُرُ أَلْفَ سَنَةٍ

Any one of them would like to be given life for 1,000 years.

وَدِدْتُمْ لَوْ تَصْبِحُونَ أَغْنِيَاءَ

You would have liked to become rich.

(ii) It is used plus the imperfect indicative to express a wish, e.g.

لَوْ تَنْزِلُ عِنْدَنَا فَتَحَدِّثْنَا عَنْ سَفَرِكَ

Why do you not (please) stop with us and tell us about your journey?

Note the subjunctive after **فَ** meaning 'so that' following a finite clause expressing a wish, command or prohibition.

The same construction as that after **إِذَا** is often found after the following pronouns:

مَا	what.	مَهْمَا	whatever.
مَنْ	who.	مَنْ كَلَّمَ	whoever.
أَيْنَ	where.	أَيْنَمَا	wherever.
حَيْثُ	where.	حَيْثَمَا	wherever.
كُلَّمَا	whenever.	كَيْفَمَا	however.
مَتَمَّا	whenever, e.g.		

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

What God wills will be and what He does not will will not be.

وَمَنْ طَلَبَ الْعُلَى مِنْ غَيْرِ كَدٍّ أَضَاعَ الْعُمْرَ فِي طَلَبِ الْإِمْحَالِ

He who seeks the heights (i.e. eminence) without effort wastes his life in seeking the impossible.

مَنْ (كَلَّمَ) أَكْرَمَنِي أَكْرَمْتُهُ

Whoever honours me I honour him, i.e. I honour whoever honours me.

مَهْمَا قُلْتَ (تَقُلْ) لَا أُصَدِّقُكَ

Whatever you say I shall not believe you.

#### EXERCISE XXV

١—إِذَا لَمْ تَجْلِبْ مَعَنَا كُلَّ شَيْءٍ نَحْتَاجُ إِلَيْهِ تَعْدَرُ عَلَيْنَا أَنْ نَعِيشَ هُنَاكَ.

٢—إِنْ أَنْكَرَ ذَلِكَ أَثْبَتْنَا أَنَّهُ كَاذِبٌ.

٣—إِذَا أُعْطِيتَنِي ثَلَاثَةَ جَنِيهَاتٍ فَإِنِّي مُسْتَعِدٌّ أَنْ أُعْطِيَكَ الْكُتُبَ الَّتِي تُعْجِبُكَ

كثيراً.



- ٤—لَوْ أَنَسَكَ يَدَهَا أَتْنَاءَ سَيْرِهِمَا عَلَى ضَفَةِ النَّهْرِ لَمَا وَقَعَتْ فِي الْمَاءِ.  
 ٥—سَاعِدْ وَالِدَتَكَ تَرْضَ عَنْكَ وَتَضَحَّكَ لَكَ دَائِمًا.  
 ٦—أَيْنَمَا ذَهَبْتَ ذَهَبْتُ مَعَكَ وَمَهْمَا قُلْتَ لِي قَبْلَتَهُ.  
 ٧—إِذَا زَرْنَا فَرَنْسَا فَسَوْفَ نَشْتَرِي أَشْيَاءَ كَثِيرَةً وَنُرْجِعُ بِهَا إِلَى لَنْدَنَ.  
 ٨—لَوْ لَمْ يَكُنْ خَائِفًا أَنْ يُعْرَفَ لَقَبَلِ الدَّعْوَةَ إِلَى حَفْلَةِ الْوَزِيرِ.  
 ٩—إِذَا قَرَأْتَ لِي قَلِيلًا بَعْدَ الْعِشَاءِ اسْتَطَعْتُ أَنْ أَنَامَ بِسُهُولَةٍ.  
 ١٠—إِذَا وَقَفَ الْقِطَارُ خَارِجَ الْمَحْطَةِ فَلَا تُحَاوِلْ أَنْ تَرْكَبَ وَإِلَّا فَمِنْ الْمُمْكِنِ أَنْ تُغْرَمَ غَرَامَةً كَبِيرَةً.

## TRANSLATION

1. If we do not bring with us everything we need it will be impossible for us to live there.
2. If he denies that we shall prove that he is lying.
3. If you give me three pounds I am ready to give you the books you admire (lit. which fill you with admiration) so much.
4. If he had held her hand while they were walking along the river-bank she would not have fallen into the water.
5. Help your mother and she will be pleased with you and will always smile on you.
6. Wherever you go I shall go with you and whatever you say to me I shall accept it.
7. If we visit France we shall buy many things and bring them back (lit. return with them) to London.
8. If he had not been afraid that he would be recognized he would have accepted the invitation to the Minister's party.
9. If you read to me a little after supper I shall be able to go to sleep easily (with ease).
10. If the train stops outside the station do not try to get in, otherwise it is possible that you may be fined heavily.

## APPENDIX I

## The Patterns of the Broken Plural

1.	أَفْعَالٌ	See Lesson IV.		
2.	فُعُولٌ			
3.	فُعُلٌ			
4.	فَعَالٌ			
5.	أَفْعُلٌ			
6.	فُعَلَاءٌ			
7.	أَفْعَلَاءٌ			
8.	فُعَلَانٌ			
9.	فَعَالِلٌ			
10.	فَعَالِيلٌ			
11.	فَعُلٌ (rare)	e.g.	صَاحِبٌ a companion, pl. صَحَبٌ تَاجِرٌ a merchant, pl. تَجَرٌ	
12.	فُعُلٌ	e.g.	أَحْمَرٌ red, pl. حَمَرٌ خَضِرَاءٌ green (fem.), pl. خُضَرٌ	
13.	فَعُلٌ	e.g.	قِطْعَةٌ a piece, slice, pl. قِطَعٌ	
pl. of	فُعَلَةٌ		خِرْقَةٌ a rag, pl. خِرَقٌ	
14.	فَعُلٌ	e.g.	عَلْبَةٌ a box, pl. عَلَبٌ	
pl. of	فُعَلَةٌ		أُمَّةٌ a nation, pl. أُمَمٌ	
15.	فَعِيلٌ	e.g.	حِمَارٌ a donkey, pl. حَمِيرٌ عَبْدٌ a slave, pl. عَبِيدٌ	

16. <sup>فَعْلٌ</sup> e.g. <sup>نَائِمٌ</sup> asleep, pl. <sup>نُومٌ</sup>  
 pl. of <sup>فَاعِلٌ</sup> <sup>رَاكِعٌ</sup> bowing, pl. <sup>رُكْعٌ</sup>
17. <sup>فَعَالٌ</sup> e.g. <sup>نَائِبٌ</sup> a deputy, M.P., pl. <sup>نُوَابٌ</sup>  
 pl. of <sup>فَاعِلٌ</sup> <sup>تَاجِرٌ</sup> a merchant, pl. <sup>تُجَّارٌ</sup>
18. <sup>فَعْلَةٌ</sup> e.g. <sup>مَاهِرٌ</sup> clever, expert, pl. <sup>مِهْرَةٌ</sup>  
 pl. of <sup>فَاعِلٌ</sup> <sup>سَاحِرٌ</sup> a magician, pl. <sup>سَحَرَةٌ</sup>
19. <sup>فَعْلَةٌ</sup> e.g. <sup>دَاعٍ</sup> calling, pl. <sup>دُعَاةٌ</sup>  
 pl. of <sup>فَاعِلٌ</sup> of a weak root <sup>قَاضٍ</sup> a judge, pl. <sup>قُضَاةٌ</sup>
20. <sup>فَعْلَةٌ</sup> (rare) e.g. <sup>قِرْدٌ</sup> a monkey, pl. <sup>قِرَدَةٌ</sup>  
<sup>دِيكٌ</sup> a cock, pl. <sup>دِيَكَةٌ</sup>
21. <sup>فَعْلَةٌ</sup> e.g. <sup>أَخٌ (أَخُو)</sup> a brother, pl. <sup>إِخْوَةٌ</sup> (see note, p. 27)  
<sup>صَبِيٌّ</sup> a boy, pl. <sup>صِبْيَةٌ</sup>
22. <sup>فَعَالَةٌ</sup> (rare) e.g. <sup>حَجَرٌ</sup> a stone, pl. <sup>حِجَارَةٌ</sup>  
<sup>صَاحِبٌ</sup> a companion, pl. <sup>صَحَابَةٌ</sup> and <sup>صَحَابَةٌ</sup>
23. <sup>فُعُولَةٌ</sup> (rare) e.g. <sup>عَمٌّ</sup> a (paternal) uncle, pl. <sup>عُمَمَةٌ</sup>  
<sup>خَالَ</sup> a (maternal) uncle, pl. <sup>خُؤُولَةٌ</sup>
24. <sup>أَفْعَلَةٌ</sup> e.g. <sup>سُؤَالٌ</sup> a question, pl. <sup>أَسْئَلَةٌ</sup>  
 generally pl. of <sup>فَعَالٌ</sup> <sup>جَوَابٌ</sup> an answer, pl. <sup>أَجَوِبَةٌ</sup>
25. <sup>فَعْلَى</sup> e.g. <sup>أَسِيرٌ</sup> a captive, pl. <sup>أَسْرَى</sup>  
 generally pl. of <sup>فَعِيلٌ</sup> <sup>قَتِيلٌ</sup> killed, pl. <sup>قَتْلَى</sup>  
 equivalent to <sup>مَفْعُولٌ</sup>

26.	فُعْلَانٌ	e.g.	أَخٌ	a brother, pl. إِخْوَانٌ (see note p. 27)	
	generally co-existent with and synonymous to 21		صَبِيٌّ	a boy, pl. صِبْيَانٌ	
27.	فَوَاعِلٌ	e.g.	نَادِرَةٌ	an anecdote, pl. نَوَادِرٌ	cognate to 9
	pl. of فَاعِلَةٌ and occasionally فَاعِلٌ		سَاحِلٌ	a coast, pl. سَوَاحِلٌ	
28.	فَعَائِلٌ	e.g.	جَزِيرَةٌ	an island, pl. جَزَائِرٌ	
	pl. of فَعِيلَةٌ and فَعَالَةٌ		رِسَالَةٌ	a message, pl. رِسَائِلٌ	
29.	فَعَالٌ	e.g.	صَحْرَاءٌ	a desert, pl. صَحَارٍ	
	co-existent with 30 or pl. of فَاعِلَةٌ of a weak root		دَعَاوٍ	a claim, pl. دَعَاوٍ	
			جَارِيَةٌ	a girl, pl. جَوَارٍ	
30.	فَعَالِيٌّ	e.g.	صَحْرَاءٌ	a desert, pl. صَحَارَى	
	co-existent with 29 or pl. of فُعْلَانٌ		كَسْلَانٌ	lazy, pl. كَسَالَى	

N.B. As noted in Lesson IV many words have more than one broken plural form.

## APPENDIX II

### Phonetic Changes in Arabic

The following is a summary of the principal phonetic changes which occur in Arabic words in which one of the radicals is و or ي:

#### Verbs

If و is the middle radical:

اَو... awu, و... awa and اَوِي... awi become اَ... ā, e.g.

طَالَ (for طَوَّلَ) it was long.

قَالَ (for قَوَّلَ) he said.

نَامَ (for نَوَّمَ) he slept.

If ي is the middle radical:

aya and ayi become ā, e.g.

بَاعَ (for يَبَاعَ) he sold.

هَابَ (for يَهَابُ) he feared.

(N.B. ayu does not occur in the middle of a word.)

If و or ي is the middle radical and the first radical is vowelless, then the vowel of the weak radical is thrown forward to the first radical and becomes long, e.g.

يَطُولُ (for يَطُولُ) it is long.

يَقُولُ (for يَقُولُ) he says.

يَنَامُ (for يَنَامُ) he sleeps.

يَبِيعُ (for يَبِيعُ) he sells.

يَهَابُ (for يَهَابُ) he fears.

If و is the last radical:

awa becomes ā, e.g. دَعَا (for دَعَا) he called.

awū becomes aw, e.g. دَعَوْا (for دَعَوْا) they called.

uwu becomes ū, e.g. يَدْعُو (for يَدْعُو) he calls.

uwū becomes ū, e.g. يَدْعُونَ (for يَدْعُونَ) they call.

uwī becomes ī, e.g. تَدْعِينَ (for تَدْعِينَ) you (fem.) call.

iwa becomes iya, e.g. رَضِيَ (for رَضِيَ) he was pleased.

iwū becomes ū, e.g. رَضُوا (for رَضُوا) they were pleased.

If ي is the last radical:

aya becomes ā (ā... before pronominal suffixes), e.g.

رَمَى (for رَمَى) he threw.

- ...<sup>ي</sup> *ayu* becomes ...<sup>ا</sup> *ā*, e.g. يَسْعَى (for يَسْعَى) he runs.  
 ...<sup>يو</sup> *ayū* becomes ...<sup>و</sup> *aw*, e.g. يَسْعَوْنَ (for يَسْعَوْنَ) they run.  
 ...<sup>ي</sup> *ayī* becomes ...<sup>ي</sup> *ay*, e.g. تَسْعِينَ (for تَسْعِينَ) you (fem.) run.  
 ...<sup>ي</sup> *iyu* becomes ...<sup>ي</sup> *ī*, e.g. يَرْمِي (for يَرْمِي) he throws.  
 ...<sup>يو</sup> *iyū* becomes ...<sup>و</sup> *ū*, e.g. يَرْمُونَ (for يَرْمُونَ) they throw.  
 ...<sup>ي</sup> *iyī* becomes ...<sup>ي</sup> *ī*, e.g. تَرْمِينَ (for تَرْمِينَ) you (fem.) throw.

### Nouns

Most of the phonetic changes which take place in the verbs take place in the nouns with weak radicals, e.g.

- دَعَا (for دَعَا) callers. مَقَام (for مَقَام) a place.  
 بَاعَ (for بَاعَ) sellers. وَفَاة (for وَفَاة) death.

N.B. Exceptions sometimes occur, e.g. خَائِن pl. of خَائِن a traitor.

Final ...<sup>و</sup> *awu*, ...<sup>و</sup> *awa* and ...<sup>و</sup> *awi* become ...<sup>ا</sup> *ā*, e.g.  
 الْعَصَا (for الْعَصَا) the stick.

With nūnation ...<sup>و</sup> *awun*, ...<sup>و</sup> *awan* and ...<sup>و</sup> *awin* become ...<sup>ا</sup> *an*,  
 e.g. عَصَا a stick.

Final ...<sup>ي</sup> *ayu*, ...<sup>ي</sup> *aya* and ...<sup>ي</sup> *ayi* become ...<sup>ا</sup> *ā*, e.g.  
 الْهَدْي (for الْهَدْي) the guidance.

With nūnation ...<sup>ي</sup> *ayun*, ...<sup>يَا</sup> *ayan* and ...<sup>ي</sup> *ayin* become ...<sup>ا</sup> *an*,  
 e.g. هَدْي guidance.

Final ...<sup>و</sup> *iwun* and ...<sup>و</sup> *iwin* become ...<sup>ا</sup> *in*, e.g.  
 رَاضٍ (for رَاضٍ) pleased.

Final *...iwan* becomes *...iā*, e.g.

رَاضِيًا (for رَاضُوا) pleased (acc.).

Final *...iyun* and *...iyin* become *...in*, e.g.

رَامٍ (for رَامِي) a thrower, archer.

Final *...iwu*, *...iwi*, *...iyu* and *...iyi* become *...ī*, e.g.

الرَّاضِي for الرَّاضِي

الرَّامِي for الرَّامِي

